

ॐ नमो भगवते वासुदेवाय

RIG VEDA

VOLUME VI

(Chapters 51-70)

Devanagari Text

with English Translations and Transliterations



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RIG VEDA

(Volume VI)

ऋग्वेद

षष्ठः भागः

RIG VEDA

Volume VI

[Book VI, Hymns 1-75]

ऋग्वेद

षष्ठः भागः

[षष्ठं मण्डलम्, सूक्तानि 1-75]

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ऋग्वेद संहिता

ṚGVEDA SAMHITA

ऋग्वेद संहिता

षष्ठं मण्डलम्

(१) प्रथमं सूक्तम्

(१-१३) प्रमोदयन्तेत्यागव नृपस्य वाङ्मन्यो भगवान् अकि । अकिर्देवता । विदुषः स्यः ॥

॥१॥

त्वं ह्यग्निं प्रथमो मनोनाम्ना धियो अमवो दस्मृ होता ।
त्वं मीं वृषन्नृणोर्दुष्पूगन्तु महो विश्वस्मै सहसे सहस्ये ॥१॥
अथा होता न्यसीद्री यजीयानिळस्पद इषयघ्नोऽस्यः सव ।
ते त्वा नरः प्रथमं देवयस्मीं महो गये चितयन्तो अनु ग्मान् ॥२॥

1.

Tvám hy āgne prathamó manótāsyá dhiyó ábbavo
dasma hótā | tvám sīm vṛishann akṛiṇor dushtáritu sáho víś-
vasmai sáhase sáhadhyai || 1 || ádhā hótā ny áside yájiyan
ilás padá isháyann ídyaḥ sán | tám tvā nárah prathamān
devayánto mahó rāyé citáyanto ánu gman || 2 ||

ṚGVEDA SAMHITĀ

BOOK SIX

1

O adorable, magnificent Lord of universe, verily, you are the foremost, swift as mind and invoker of the cosmic forces. You are the sole inspirer of the consequent actions, and bestower of wisdom. You give us strength, which none may resist and wherewith we overcome all evil forces. 1

Being invoker and inspirer of universal sacrifice, you are glorified by us, and accepting our offerings you are established at the loftiest seat of divine wisdom. So, the meditating aspirants from the very beginning turn their mind towards you for obtaining great wealth and wisdom. 2

वृतेव यन्ते बृहभिर्षमच्येऽस्ते गृधि जागृवांसो अनु ग्मन् ।
 रुशन्तमग्निं दर्शानं बृहन्तं वपावन्तं विश्वहा दीदृवांसम ॥३॥
 पदे देवस्य नमसा व्यन्तः श्रवस्यवुः श्रवं आपन्नवृक्तम् ।
 नामानि चिह्नानि यज्ञियाणि भद्राणी ते रणयन्त संदृष्टौ ॥४॥

vritéva

yántam bahúbhir vasavyais tvé rayīm jāgrivāṁso ānu
 gman | rūśantam agnīm darśatām bṛhāntaṁ vapāvantaṁ
 viśvabhā didivāṁsam || 3 || padām devasya nāmasā vyāntaḥ
 śravaśyāvaḥ śrāva āpanu āmṛiktam | nāmāni cid dadhīre
 yajñīyāni bhadrāyām te raṇayanta sāmḍṛiṣṭān || 4 ||

त्वां वर्धन्ति क्षितयः पृथिव्यां त्वां राय उभयांसो जनानाम् ।
 त्वं त्राता तरेणे चेत्यो भूः पिता माता सद्रुमिन्मानुषाणाम् ॥५॥

tvām

vardhanti kṣhitāyaḥ prithivyām tvām rāya ubhāyāso jānā-
 nām | tvāṁ trātā taraṇe cétyo bhūḥ pitā mātā sādām in
 mānushāṇām || 5 || ३९ ||

सपय्येभ्यः स प्रियो विक्रवमिहोता मन्द्रो नि पसादा यजीयात् ।
 तं त्वा वयं दम आ दीदृवासुसृपं ह्यवाधो नमसा मदेम ॥६॥
 तं त्वा वयं सुधोऽ नव्यमग्ने सुन्नायवं ईमहे देवयन्तः ।
 त्वं विशो अनयो दीयानो द्वयो अग्ने बृहता गच्छनेन ॥७॥

saparyényaḥ śa priyó vikshv āgnír hótā mandró ní sha-
 sādā yājīyān | tāṁ tvā vayāṁ dāma ā didivāṁsam āpa jāu-
 bādho nāmasā sadema || 6 || tāṁ tvā vayāṁ sudhyò nāvyaṁ
 agne-sumnāyāva imahe devayāntaḥ | tvām viśo anayo dī-
 dyāno divó agne bṛihatā rocanéna || 7 ||

Those persons follow you with rich offerings, O adorable Lord, to obtain wealth and wisdom who are spiritually awakened. O adorable, you are brilliant, evermore charming, assiduously active and glorified with mature dedications. 3

Men, aspiring for divine glory, obtain abundant untinted fame when they offer you reverential homage. They, verily, gain titles of reputations, and find delight in your auspicious presence. 4

Men exalt you greatly upon this earth when you bestow on them celestial and terrestrial riches of all kinds. You extricate us from evil, and as such, you are known as preserver and unfailing father and mother of mankind for all times. 5

Lord, who is adorable, affectionate, giver of gifts, bestower of bliss—is always with the mankind. So let us approach him and kindle his glory in our hearts and offer him praises with humility and respect. 6

O adorable Lord, we, the intelligent devotees, desirous of happiness, and aspiring for divinity, glorify you with respects. O Lord, may you with your exceeding lustre lead men to the heaven's exalted splendour. 7

विडां कविं विष्पतिं शश्वतीनां नितोशनं वृषभं चर्षणीनाम् ।
 प्रतीपणिमिषयन्तं पावकं राजन्तमग्निं यजुतं रयीणाम् ॥८॥
 सो अन्नं ईजे शश्वते च मनो यस्तु आनन्दं सुमिधां हव्यदातिम् ।
 य आहुतिं परि वेदा नमोभिर्विभेत्स वामा दधते त्वानः ॥९॥

viṣāṁ kavīm viṣpā-
 tim śaśvatīnām nitōshanam vṛishabbhāṁ carshanīnām | prēti-
 shanīm iśhāyantam pāvakāṁ rājantam agniṁ yajatām rayi-
 nām || 8 || sō agna īje śaśamē ca mārto yās ta ānaṭ sami-
 dhā havyādātīm | yā āhutim pāri vēdā nāmobhir vīśvēt sā
 vāmā dadhate tvōtaḥ || 9 ||

अस्मा उ ते महि महे विधेम नमोभिरमे सुमिधोत हव्यः ।
 वेदां मुतो महसो गीभिरुक्थेरा ते भद्रायौ सुमनो येतेम ॥९॥

asmā u te māhi mahé vidhema
 nāmobhir agne samīdhotā havyaḥ | vēdī sūno sahaso gīr-
 bhīr nkthair ā te bhadrāyām sumataṁ yatema || 10 ||

आ यस्तन्य गेदसी वि भामा श्रवोभिश्च श्रवस्यमन्त्रः ।
 बृहद्विर्वाजः स्थविरिभिरसे रेवद्विरमे वितुरं वि भीहि ॥११॥
 नृवदसी मदुमिदं ह्यसे भूरिं नोकाय तनयाय पृथः ।
 पूर्वोर्गिणो बृहतीगरेजघा अस्मे भद्रा सौश्रुस्तानि सन्तु ॥१२॥
 पुरुष्यमे पुरुधा त्वाया वसूनि राजन्मुता ते अय्याम् ।
 पुरुणि हि ते पुरुवार मन्त्यमे वसु विधते राजनि ते ॥१३॥

ā yās
 tatānta rōdasi vī bhāsā śrīvobhiṣ ca śravasyās tārutrah |
 bṛihādgbhir vājai sthāviregbhir asme revādbhir agne vita-
 rām vī bhāhi || 11 || nṛivād vaso sādām id dheby asme
 bhūri tokāya tānayāya paśvāḥ | pūrvīr īsho bṛihatīr āre-
 agha asme bhadrā saugravasāni santu || 12 || purūṇy agne
 parudhā tvāyā vāsūni rājan vasūtā te aśyām | purūṇi hi
 tvē puruvāra sānty āgne vāsn vidhatē rājani tvē || 13 || ॐ ||

We glorify the Lord, the wisest amongst His ever-existing people, the destroyer of adversities, the bestower of all benefits on mankind, the moving inspirer, the provider of food, the resplendent, the purifier, and the one who is worshipped for riches. 8

O adorable Lord, the man who worships, praises, and offers homage to you with loving devotion as if with kindled fuel, and who commits himself with humility unto your favours, verily, is blessed with your protection and abundant wealth. 9

O adorable Lord, the source of strength, we offer our devotion to you with complete surrender, with reverence, hymns and oblations on the sacred place of worship. May we succeed in gaining your auspicious favours. 10

O refulgent, you have covered heaven and earth with splendour and glory. You are saviour of men, hence adored by devotional praises. May your everlasting glory shine on us with abundance of food, wealth and wisdom. 11

O Lord of affluence, bestow upon us, at all times, opulence conjoined with descendants, and (grant) abundance of cattle to our sons and grandsons. May we obtain needful and abundant nourishment, along with noble, untinted, and auspicious fame. 12

May I for my enrichment obtain many and various treasures through your love and grace, O effulgent Lord. O widely loved and worshipped Lord, infinite are the boons, aggregated in you, to be delivered to him who serves you. 13

(५) द्वितीयं मूलम्

(१-११) कक्षादशवन्वाप्य मुक्तस्य वाहस्यस्यो भग्दात्र ऋषिः । भद्रिर्वेवता । (१-१०) प्रपमादिदशर्षा-
मनुष्यः, (११) कक्षादशवन्वा वाहरी छन्दसी ॥

११०

त्वं हि क्षैतव्यशोऽग्ने मित्रो न पत्यसे ।
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि ॥१॥

2.

Tvāṃ hi kṣaṣṭavad yāśó 'gne mitró ná pátýase | tvāṃ
vicarshaṇe śrávo vāso puṣṭim ná pushyasi || 1 ||

त्वां हि प्सां चर्षण्यो यज्ञेभिर्गीभिरीळते ।
त्वां वृजी यात्यवृको रजस्तूर्विभचर्षणिः ॥२॥

सुजोषस्त्वा दिवो नरो यज्ञस्य केतुमिन्धने ।
यज्ञस्य मानुषो जनः सुस्त्राधुर्जुह्वे अध्वरे ॥३॥

ऋधुचस्ते सुदानवे धिया मर्तैः शशमते ।
ऊती ष बृहतो दिवो द्विवो अंहो न तरति ॥४॥

समिधा यस्त आहुतिं निशितिं मर्त्यो नशत् ।
व्यावन्तं स पुष्यति क्षयमग्ने श्रुतायुषम् ॥५॥

tvāṃ hi
śhmā carshaṇīyo yajñébhir gīrbhir ṇāte | tvāṃ vājī yāty
avṛikó rajastūr viśvācarshaṇiḥ || 2 || sajóshas tvā divó náro
yajñāsya ketum indhate | yād dha syá mánusho jānaḥ sn-
mnāyúr juhvé adhvaré || 3 || řídhad yás te sudānave dhiyá
mártah śasámate | ūtí śhá bṛiható divó dvishó áṇho ná ta-
rati || 4 || samídhā yás ta āhutim nísitim mártyo náśat | va-
yāvantam sá pushyati ksháyam agne śatáyusham || 5 || १ ||

O adorable Lord, your princely glory sustains us like the sun. O Lord of treasures, beholder of all, you cherish us with food and nourishment. 1

Men verily adore you with selfless acts and praises, the friendly sun, the sender of rain and the beholder of universe moves to your proximity. 2

Verily, men of one accord, serve you with noble deeds and with praises. As you are the emblem of all sacred works, the benevolent, enlightened devotee kindles your glory. All rational beings aspiring for bliss invoke you in their benign selfless works. 3

May the mortal who propitiates the benefactor and the bountiful Lord with intelligent actions, with the assistance of divine resplendent powers come safe through the straits of enmity and sin. 4

The mortal, who approaches you with his intensive, enflamed dedication, enjoys the comforts of descendents from all sides and a prosperous life of a hundred years. 5

॥२॥

स्वेषस्ते धूमं कृष्यन्ति दिवि पञ्चक आर्ततः ।
 सूरौ न हि द्युता त्वं कृपा पावक रोचसे ॥६॥
 अथा हि विद्वीह्योऽसि प्रियो नो अतिथिः ।
 गन्धः पुरीव जूर्यः सुनुर्न त्रययार्यः ॥७॥

tveshās te dhūmā kṛṣyanti divi śhāñ chukrá ātataḥ | sūro
 ná hí dyutá tvám kṛipā pāvaka rócase || 6 || ādhā hí vikshv
 īdyó 'si pñiyó no átithih | ranvāḥ purīva jāryaḥ sūnār ná
 trayayāryaḥ || 7 ||

कत्वा हि द्रोणे अज्यसेऽग्ने वाजी न कृत्व्यः ।
 परिग्मेव स्वधा गयोऽत्यो न ह्यार्यः शिशुः ॥८॥
 त्वं त्या चिद्व्युत्तमे पशुर्न यवमे ।
 धामां ह यत्तं अजर वनां वृक्षन्ति शिक्रमः ॥९॥

वेपि ह्यध्वरीयुतामग्ने होता दमे विशां ।
 समृधौ विस्पते कृणु जुषस्व हव्यमङ्घ्रिः ॥१०॥
 अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमति गेहम्योः ।
 विहि स्वस्तिमुच्यति दिवो नृन्दिपो अंहोसि दुरिता तरेम ता तरेम तवावमा तरेम ॥११॥

krátvā hí droṇe ajyāsó 'gno vājī ná kṛi-
 tvyaḥ | párijmeva svadhā gáyó 'tyo ná hvāryāḥ śṣṇuḥ || 8 ||
 tvám tyā cid ācyutāgne paśúr ná yāvase | dhāmā ha yāt
 te ajara vānā vṛiṣcānti śikvasaḥ || 9 || vēshi hy ādhvarīya-
 tām āgne hótā dāme viśāṁ | samṛīdho viśpate kṛiṇu ju-
 shāsva havyām āngirah || 10 || āchā no mitramaho deva de-
 vān āgne vócaḥ sumatīm ródasyoh | vīhī svastīm sukslitīm
 divó nṛīn dvishó āñhāñsi dūritā tarema tā tarema távāvasā
 tarema || 11 || ॥

O Lord of divine radiance, your pure bright glory like the bright smoke, lifts itself aloft, and shines far-extended in heaven. You shine with radiance like the sun when propitiated by sacred hymns. 6

You must be glorified as a well-loved guest amongst the people. You are like an elder in a venerated city and to be cherished, for protection like a son. 7

O adorable Lord, you just like fire by attrition of wood. You are manifested in the physical world by your creation. You are vigorous as a horse and circumbiant like wind. You are dear like food and home and eager like a young courser that runs astray. 8

O supreme Lord, you, as fire from fuel, or like a grazing ox consume the apparently imperishable. And O eternal one, your mighty flames swallow the whole forest of universe. 9

O refulgent, the benefactor, the adorable Lord of the people, you enter as the ministrant priest into the home of those men who wish to perform noble deeds. You render them prosperous;—may you accept their homage. 10

O divine mighty adorable Lord, may you call hither the favour of Nature's bounties, extending from earth to heaven. May you bring wealth from heaven, so that men may dwell securely. May we overcome the malign oppressions of enemies, our iniquities and our difficulties. May we overcome them the sins of the past; may we overcome all of them through your help. 11

(१) कृत्वापं मुक्तम्

(१-८) अहर्पम्याम्य सूक्तस्य वार्हम्यस्यो अह्नाद्यं कर्त्तव्यं । अग्निदेवता । विष्णु उच्यते ॥

१३१ अग्ने स क्षेपदत्तपा ऋतेजा उरु ज्योतिर्नशते देवयुष्टे ।
 यं त्वं मित्रेण वरुणः सजोषा देव पासि त्यजसा मर्तमंहः ॥१॥
 ईजे यज्ञेभिः शशमे शमीभिर्ऋधद्वारायामये ददाता ।
 एवा च न तं यज्ञसामजुष्टिर्नाहो मर्तं नशते न प्रदत्तिः ॥२॥
 सूरौ न यस्य दृशतिरेषा भीमा यदेति शुचतस्त आ धीः ।
 हेपस्वतः शुरुधो नायमक्तोः कुत्रा चिदृष्यो वसतिर्वनेजाः ॥३॥

3.

Ágno sá ksheshad řitapá řitejá urú jyótir nařate deva-
 yúřh ře | yám tvám mitréna várunař sajořshá déva pářsi
 tyájasá mártam ánáhař || 1 || řjé yajñébbhiř řařasame řánubhir
 řidhádvarāyāgnāye dadāřa | evā caná tář yajásām ářuřhřtir
 náňho mártam nařate ná prádriřtiř || 2 || řřiro ná yásya
 dřiřatir arepá bhīmá yád éti řueatás ta á dhīř | hěřhasva-
 tař řurúdhó náyam áktóř kútrā cid ranvó vařatir vanejāř
 || 3 ||

तिग्मं चिदेम महि वर्षो अस्य भस्मदश्चो न यमसान आसा ।
 विजेहमानः परशुर्न जिह्वां द्रविर्न द्रावयति दारु धक्षत ॥४॥
 स इदस्तेव प्रति धादसिप्यच्छिशीत् तेजोऽयसो न धाराम् ।
 चित्रध्वजतिरुत्तियो अक्तोर्वेन पहा रघुपत्मजहाः ॥५॥

tigmám cid óma máhi várpo asya bhásad ářvo ná
 yamasāná āřá | vijéhamānař parařřir ná řilvām dравir ná
 drāvařati dēru dhákřhāt || 4 || řá řd ářteva práři dhād aři-
 řhyāř hřřřita řéjő 'yaso ná dhārām | citrádhřajatiř aratiř
 yó áktőř vér ná dřiřhádřvā řařhupátmařaňbhāř || 5 || ॥



O adorable Lord, your devotee , the offerer of sacrifice, born of eternal truth, attains wide radiance from you and against all iniquities gets protection from you, strengthened by your divine light and spiritual bliss. 1

The one, who serves adorable Lord by performing beneficial acts with dedication, and offers homage, and completely surrenders his ego to the bounteous supreme Lord, such a mortal is never afflicted with the want of glory, nor do sin and false pride overwhelm his personality. 2

The fire-divine is spreading on all sides with awe-inspiring flames and characteristic sounds; her appearance is as faultless as that of the sun. The fire, the child of wood, the asylum of all, looks charmingly resplendent everywhere. 3

Sharp is his (fire-divine's) path, and his vast form shines like a horse champing fodder with his mouth, darting forth his tongue as it were a hatchet. He burns physical waste to ashes, like a smelter, who fuses metal. 4

He casts afar his flames as an archer and sharpens when about to dart his radiance; as a warrior he whets the edge of his iron weapons. He keeps moving along brilliant pathways, through the night, like a roosting bird of rapid pinion. 5

॥४॥

स ईं रेभो न प्रति वस्त उस्ताः शोचिषां रासपीति मित्रमहाः ।
 नक्तं य ईंमरुषो यो दिवा नूनमर्त्यो अरुषो यो दिवा नून ॥६॥
 दिवो न यस्य विघ्नतो नवीनोदृषां रुक्ष ओषधीषु नूनोत् ।
 घृणा न यो घर्जसा पत्नना यज्ञा रोदसी वसुना दं सुपत्नी ॥७॥
 धायोभिर्वा यो युज्येभिरर्केर्विद्युन्न देविद्योत्स्वेभिः शुष्मेः ।
 शर्धो वा यो मरुतां ततक्ष क्रभुर्न त्वेषो रभसानो अद्योत् ॥८॥

sá im rebhó na práti vasta usráh śociśhā rārapiti mi-
 trāmahāh | náktam yá im arushó yó dívā nṛm āmartyo
 arushó yó dívā nṛm || 6 || divó ná yásya vidható návinod
 vṛśhā rukshā śshadbīshu nūnot | ghrīṇā ná yó dhrájasa
 pátmanā yánn á ródasī vásunā dāp supátnī || 7 || dháyobhir
 vā yó yújyebhir arkaír vidyān ná dauidyot svébbih śśsh-
 maih | śárdho vā yó marútām tatáksha ṛibhūr ná tveshó
 rnbhasāno adyant || 8 || ॥

(४) कथं मृतम

(१-८) महर्षेभ्यो नमः । महर्षेभ्यो नमः । महर्षेभ्यो नमः । महर्षेभ्यो नमः । महर्षेभ्यो नमः ।

॥५॥

यथा होतुर्मनुषो देवताना यज्ञेभिः मृतो महम्नो यजासि ।
 एवानो अद्य समना समानानुज्ञास उज्ञातो यज्ञि देवान् ॥१॥
 स नो विभावो चक्षणिर्न वस्तोरमित्रेन्द्राह देवश्चनो धात् ।
 विश्वायुषो अमृतो मर्त्येषूपभुङ्क्षति धिर्जातवेदाः ॥२॥

4.

Yáthā hotar mānusho devātātā yajñébbih sūno sabaso
 yájāsi | evá no adyá samaná samānān uśānn agna uśató
 yakshi devān || 1 || sá no vibhāvā śakshānir ná vástor agnír
 vandāru védyas cáno dhāt | viśváyur yó amṛito mártye-
 śhūsharbhād bhād ātithir jātāvedāh || 2 ||

Like the adorable sun, he clothes himself with beams of morning, diffusing friendly light, and resounding along with his radiance. He is the one who is luminous by night, and who inspires men to their work by day. He is immortal and radiant, and as such, verily, inspires men by day. 6

Of whom, the mysterious voice in cosmos, as if of the sun, is heard when he scatters his glow amongst the plants. He is brilliant showerer of blessings, who, among manifested creation, moving with his glow, rushes forth to fill both the worlds—well-wedded earth and heaven—with divine treasure. 7

He goes with sacred rays, as if with self-harnessed, well-governed steeds, and shines like lightning with his own scorching flames. He, associated with cosmic vital principles, glows radiant and moves rapid as the wide-sunshine. 8

O adorable Lord, you are source of strength, and invoker of cosmic forces, in the same manner as a man offering homage by means of selfless deeds. May you willingly invoke for us the assenting Nature's bounties, regarding them as your equal. 1

May that adorable Lord, who, like the illuminator of the day, is resplendent and cognizable by all, grant us commendable food. He is dear as a guest, is the life of all and immortal among mortals. He is always awake at dawn and knows all that exists. 2

द्यावो न यस्य पनयन्त्यभ्वं भासीति वस्ते सूर्यो न शुक्रः ।
 वि य इनोत्यजरः पावकोऽश्वस्य चिच्छिन्नयत्पुष्पाणि ॥३॥
 वशा हि सूनो अस्यघ्नसद्वा चके अग्निर्जनुषाम्नाम ।
 स त्वं न ऊर्जसन् ऊर्जे धा राजेव जेरवृके क्षेप्यन्तः ॥४॥
 नितिक्ति यो वारुणमज्ञमस्ति वायुर्न राष्ट्रयत्वेत्यकून् ।
 तुर्यामि यस्त आदिशामरातीरत्यो न हतः पततः परिहृत ॥५॥

dyāvo ná yāsya
 panáyanty ábhvam bhāsīnsi vaste sūryo ná śukráh | ví yá
 inóty ajaráh pávakó 'śnasya cic chishnatthat pūrvyāni || 3 ||
 vadmā hí sūno ásy admasádvā cakré agnír janúshājmān-
 nam | sá tvām na ūrjasana ūrjam dhā rájeva jer avṛikó
 ksheshhy antāh || 4 || nítikti yó vāraṇām ānam ātti vayūr
 ná rāshtry áty ety aktān | turyāma yás ta ādīśān árātir
 átyo ná hrútaḥ pátataḥ parihrút || 5 || * ||

॥१॥ आ सूर्यो न भानुमद्भिर्कैरमे तन्त्य रोदसी वि भासा ।
 चित्रो नयत्परि तमोत्युक्तः शोचिषा पत्मज्ञोऽग्निजो न दीयन् ॥६॥
 त्वा हि मन्द्रतममर्कशोकैर्वैभृमहे महि नः श्रोप्यमे ।
 इन्द्रं न त्वा शर्वसा देवता वायुं पृणन्ति राघसा नृतनाः ॥७॥

ā sūryo ná bhānumádbhir arkaír āgne tatānta ródasī
 ví bhāsa | citró nayat pári támānsy aktāh śocīshā pátmann
 anśijó ná díyan || 6 || tvām hí mandratānam arkasokaír
 vaṛimāhe máhi naḥ śrōshy agne | índraṁ ná tvā sāvāsā
 devātā vāyūm pṛṇanti rāghasā nṛtanaḥ || 7 ||

His worshippers celebrate His great deeds and appreciate them with wonder. Radiant as the sun, He clothes himself with lustre. He is exempt from decay and is purifier. He illumines all things and destroys the unsatiated desires. 3

Adorable Lord, the source of strength is to be praised when His glory is established in the sacred works. Since His manifestation, He grants habitation and food. He is giver of strength—a source vitality to us, He triumphs like a prince, so that foes may not trouble us in our unassailed dwellings. 4

He is the one, who whets his gloom-dispersing radiance, and accepts reverential homage, and as a Lord of vitality, He overcomes dark forces. May He prevail on them who resist His command, and may you, O Lord, with the swiftness of a horse, be the destroyer of the assailing adversaries. 5

O adorable Lord, you overspread our inner realms with enlightenment and refulgent radiance, like the sun with his lustrous rays on the heaven and earth. The wonderful Lord disperses the glooms of conscience like the adorned sun moving on his path, imbued with light. 6

We celebrate your glory which is most adorable, and deserves to be glorified by sacred praises; the leaders earnestly honour you with offerings. Your divine splendence is manifest in lightning and your strength in wind. 7

नृ नो अग्नेऽवृक्वेभिः स्वस्ति वेपि गृयः पृथिभिः पप्यंहः ।
ता सुरिभ्यो गृणते रसि सुहं मदेम इतिहिमाः सुवीराः ॥८॥

nā no agne
'vrīkēbhiḥ svastī vēshi rāyāḥ pathibhiḥ pārahy ānkaḥ | tā
sūribhyo gṛṇatē rasi madēma śatāhīmāḥ suvīrah
॥ 8 ॥ ८ ॥

(५) पथमं मूलम्

(१-५) सप्तमं गायत्री मूलम् वादयन्त्यो भगवान् कथिः । अग्निदेवता । विष्णुः उच्यते ॥

॥ ५ ॥ हुवे वः मनुं सहसो युवानमद्रौघवांचं मतिभिर्यविष्ठम् ।
य इन्वेति द्रविणानि प्रवेता विश्ववाराणि पुरुवारो अशुक् ॥१॥
त्वे वमनि पुर्वणीक होतदौपा वस्तोरेरिरे यज्ञियोसः ।
श्रामेव विश्वा भुवनानि यस्मिन्त्सं सोमगानि दधिरे पाद्यके ॥२॥

5.

Huvé vaḥ sūnām sāhaso yūvānam ādroghavācam mat-
bhir yāvishtham | yā ūvati drāviṇāni prācetā viśvāvārāṇi
puruvāro adhrūk ॥ 1 ॥ tvé vāsūni purvaṇīka hotar doṣhā
vāstor érire yajñyāsah | kshāmeva viśvā bhūvanāni yāsmiṁ
sām saubhagāni dadhiré pāvakó ॥ 2 ॥

त्वं विष्णु प्रदिवः सीद आसु कृत्वा रधीरभवो वार्योणाम् ।
अत इनापि विधुते चिकित्वो व्यानुपगजातेदो वमन्ति ॥३॥
यो नः सनुत्यो अभिदासदधे यो अन्तरो मित्रमहो वनुष्यात् ।
तमजरंभिर्वृषभिस्तव स्वैस्तपा तपिष्ठ तपसा तपस्वान् ॥४॥

trām vikshú pradīvaḥ
sīda āsú krátvā rathír abhavo vāryāṇām | āta inoṣhi vi-
dhaté cikitvo vy ānushág jātavedo vāsūni ॥ 3 ॥ yó naḥ sā-
nutyo abhidāsad agne yó āntaro mitramaho vanushyāt |
tām ajārebhir vṛṣhabhis tāva svais tápā tapishtha tāpasā
tāpasvān ॥ 4 ॥

May you quickly conduct us, O Lord, by unmolested paths, to riches and prosperity. Convey us beyond sin. Those delights which you give to your adorers, may you extend them to him, who glorifies you; and may we, living for a hundred winters, and blessed with excellent posterity, be happy. 8

5

I invoke you with hymns, O prime source of strength. You are youthful, ever-young, irreproachable God, full of wisdom, praised by all, merciful and devoid of malice, and the one who bestows prosperity to all. 1

O fire-divine of multi-blazing flames, the invoker, you are the one on whom all the performers of sacred acts repose their confidence night and day. These performers offer all good things to the sacrificial fire as Nature's bounties establish all living beings firmly on this earth. 2

O fire-divine, the cognizant of all that is born, you have been abiding since eternity among living people of the creation. You have ever been bestowing to them, by your design, all divine blessings, and have been continually granting treasures to those who have been constantly serving you. 3

O supreme resplendent Lord, mighty saviour of loyal devotees, may you, blazing with your radiance, consume him with your own imperishable flames, who, living in neighbourhood or secretly, desings to harm and assail us. 4

यस्ते यज्ञेन समिधा य उक्थैर्कर्मिः सूतो सहसो ददांशत् ।
 स मर्त्येष्वसुतु प्रचेता राया द्युम्नेन श्रवसा वि भाति ॥५॥
 स तत्कृधीपितस्तुर्यमग्ने स्पृधो वाधस्व सहसा सहस्वान् ।
 यच्छस्यसे शुभिरक्तो वर्चोभिस्तजुषस्व जरितुर्घोषि मन्म ॥६॥
 अश्याम तं काममग्ने तत्रोती अश्याम रयिं रयिवः सुवीरम् ।
 अश्याम वाजमभि वाजयन्तोऽश्याम द्युम्नमेजराजरं ते ॥७॥

yās te yajñēna samīdhā yā ukthair arkébbhiḥ
 sūno sahaso dādāṣat | sā mārtyeshv amṛita prācetā rāyā
 dyumnēna śrāvasā vī bhāti || 5 || sā tāt kṛidhishitās tīyam
 agne sprīdho bādhasva sāhasā sāhasvān | yāc chasyāse dyū-
 bhīr aktō vācobhis tāj jushasva jaritūr ghōṣhi māmna || 6 ||
 aśyāma tāṁ kāmam agne tāvotī aśyāma rayīm rayivah
 suvīram | aśyāma vājam abhi vājāyanto 'syāma dyumnām
 ajarājāraṁ te || 7 || 7 ||

(६) पशं मृतम्

(१-७) सतयन्त्यास्य सतस्य यार्तमत्यो भग्नजः कर्तिः । श्रिर्देवता । विष्णुः पत्न्यः ॥

प्र नव्यसा सहसः मृनुमच्छा यज्ञेन गातुमव इच्छमानः ।
 वृश्चह्नं कृष्णयामं रुदन्तं घीती होतारं दिव्यं जिगाति ॥१॥
 स धिन्तानस्तन्युतु रोचतस्था अजरेभिर्नानदम्रियविष्टः ।
 यः पावकः पुष्टतमः पुरुषि पृथून्यमिरनुयाति भवेन् ॥२॥
 वि ते विष्णुम्वार्तजुतासो अग्ने भामासः शुचे शुचयश्चरन्ति ।
 तुविप्रक्षासौ दिव्या नवग्वा वना वनन्ति शृपता रुजन्तः ॥३॥

6.

Prā nāvyaśā sāhasaḥ sūnām āchā yajñēna gātūm āva
 ichāmānaḥ | vṛiṣcādvanaṁ kṛiṣṇāyāmam rūṣantaṁ vītī hō-
 tāraṁ divyām jigāti || 1 || sā śvitānās tanyatū rocanasthā
 ajārebhir nānadadbhir yāvishṭhaḥ | yāḥ pāvakāḥ purutāmaḥ
 purūṇi prithūny agnīr anuyāti bhārvaṇ || 2 || vī te vīshvag
 vātajūtāso agne bhāmāsaḥ suce śucayaḥ caranti | tuvimra-
 kshāso divyā nāvagvā vānā vananti dhriṣhatā rujantaḥ || 3 ||

O source of strength, immortal Lord, verily, the person who serves you with selfless and dedicated actions and sings your sacred hymns, shines out, among men. He becomes eminent in wisdom, and possesses splendid opulence and food. 5

O adorable Lord, may you quickly accomplish that for which we solicit you. May you with your might subdue our adversaries. May you be pleased when you are glorified with melodious sacred verses of the devotee and shine with radiance decked with brightness. 6

O adorable Lord, may we obtain all that we aspire for through your grace. O bestower of wealth and wisdom, may we, desiring food and progeny, be provided with them and be blessed with that eternal glory, of which you are the sole possessor. 7

6

He (the devotee), who seeks furtherance and grace, proceeds to the proximity of the fire-divine, the prime source of strength, with his everfresh devotional songs, calling the divine ministrant to share the banquet of Lord of cosmic sacrificial acts. The fire-divine consumes the physical desires, just as ordinary fire consumes a forest. Bright and shining it moves forward leaving black traces (of burnt plants) on the path. 1

This cosmic fire-divine is white-hued, vociferous and dwells in firmament. He is eternal, ever-young and is loud-voiced. He is purifier, and assuming many forms proceeds feeding upon numerous and substantial forests. 2

O pure cosmic fire-divine, your bright flames impelled by vital elements spread wide in every direction, consuming all physical forms i. e. forests. Your ever-riding beams of radiance play upon the woods, boldly enveloping them in lustre. 3

य ते भुक्तानः शुचयः शुचिष्मः क्षां वरन्ति विपितासो अथाः ।
अथ अस्त उर्विया वि भानि यानयमानो अधि सानु पृश्नेः ॥४॥
अथ जिह्वा पापनीति प्र वृष्णां गोपयुधो नाशनिः सज्जाना ।
दूरस्येय प्रमितिः धानिमेवुर्वनुर्भामो दयते वनानि ॥५॥

yé te śukrāśaḥ śucayaḥ sucishmaḥ kṣhām vāpanti vīśi-
tāso āśvāḥ | ādha bhramās ta urviyā vī bhāti yātāyamāno
ādhi sānu prīṣṇeḥ | 4 || ādha jihvā pāpatiti prā vṛśhṇo go-
shubhyūdho nāśānīḥ sṛijānā | sūrasyeva prāsitiḥ kṣhātīr agnér
dhurvārtur bhīmó dayate vānāni || 5 ||

आ भानुना पार्थिवानि जयासि महस्तोदस्य धृपता तंतन्थ ।
 स वाञ्छस्वाप भुया सहोभिः स्पृधो वनुष्यन्नुषो नि जूर्व ॥६॥
 स चित्र चित्रं चित्रयन्मस्ये चित्रक्षत्र चित्रतमे वयोधाम् ।
 चन्द्रं रयिं पुल्वीरं बृहन्तं चन्द्रं चन्द्राभिर्वृणते सुवस्व ॥७॥

ā bhānūnā pārthivāni
 jṛāyāṁsi mahās todāsyā dhṛiṣṭatā tatantḥa | sá bādhasvāpa
 bhayā sūhobhi sprīdho vaunshyeta vanúsho ni jūrva || 6 ||
 sá citra citrīm citāyantam asmé cītrakshatra citritamam
 vayondhām. | candrām rayīm puruvīram brihāntam cāndra
 candrábhīr grīnaté yuvasva || 7 || ८ ||

(७) सातमं सूक्तम्

(१-५) सावर्धन्याम्प सूर्यस्य बाह्यस्यो भगवान् कविः । वैश्वानरोऽग्निर्वैवस्वतः । (१-५) इत्यमादिपञ्चम्यां
मिपुप्, (६-५) पद्योक्तस्योश्च जगती छन्दोः ॥

मृधार्नं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
कविं सम्राजमतिथिं जनानामसन्ना पात्रं जनयन्त देवाः ॥१॥

7.

Mūrdhānam divo aratīm prithivyā vaiṣvānarām ṛita ā
jātīm agnīm | kavīm samrājām ātithīm jānānam āśānn ā
pātram jandyaṇta devāḥ || 1 ||

O resplendent fire-divine, when your pure and bright speedy rays like horses are loosened from their bound, they shear the many-tinted ground beneath them. Your flames, haunting about the high lands of earth, shine out far and wide and their rapidly moving flickers, mounting over earth's high ridges, blaze fiercely. 4

The flames of this mighty cosmic fire descend like the hurled thunderbolt of the powerful Lord of heaven. Its fierce flame has the energy of destroying all material forms. He, being irresistible and fearful, consumes all superficial material forms, as fire consumes the forests. 5

You over-spread on all the accessible places of the earth with light, energetic power and impelling force. May you drive away all perils with your conquering might and fighting out against our adversaries burn up those who harm us. 6

O splendrous divine fire, possessing splendid strength, the bestower of delight, may you grant to us, your loyal devotees praising you with delightful sacred hymns, the most wonderful life-giving treasures. O vast bright cosmic divine fire, may you confer on us great glory, supply nourishment and provide heroic progeny. 7

7

Divine forces of cosmos manifest the universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order, is wise, sovereign, a guest dear to men and eternally existing. 1

तानि यज्ञानां सदेनं रयीणां महामाहावमुभि सं नवन्त ।
 वैश्वानरं रथ्यमध्वराणो यज्ञस्य केतुं जनयन्त देवाः ॥२॥
 त्वद्विप्रो जायते वाज्यमे त्वदीरामो अभिमातिपाहः ।
 वैश्वानर त्वमुष्मासु धेहि वसूनि राजन्त्स्पृहुयाय्याणि ॥३॥
 त्वां विश्वे अमृतं जायमानं शिशुं न देवा अभि सं नवन्ते ।
 नव क्रतुभिरमृतत्वमायन्वैश्वानरं यत्पित्रोरर्ददिः ॥४॥

nābhim yajūānām sādānam
 rayīṇām mahām āhāvām abhi sām navanta | vaiśvānarām
 rathyām adhvārānām yajūāsya ketīm janayanta devāḥ || 2 ||
 tvād vipro jāyate vājy āgne tvād vīrāso abhimātishāhah |
 vaiśvānara tvām asmāsu dhehi vāsūni rājan spṛihayāyyāni
 || 3 || tvām vīsve amṛita jāyamānam śiṣuṃ nā devā abhi
 sām navante | tāva krātubhir amṛitatvām āyan vaiśvānara
 yāt pitror ādīdeḥ || 4 ||

वैश्वानर तव तानि व्रतानि महान्यमे नकिरा दधर्ष ।
 यजायमानः पित्रोरुपस्थेऽविन्दः केतुं वयुनेष्वह्नाम् ॥५॥
 वैश्वानरस्य विमिनानि चक्षसां सानूनि दिवो अमृतस्य केतुना ।
 तस्येदु विश्वा भुवनार्धे मूर्धनि वया इव रुरुहुः सप्त विस्रुहः ॥६॥
 वि यो रजांसमिमीत सुक्रतुर्वैश्वानरो वि दिवो रश्चिना कविः ।
 परि यो विश्वा भुवनानि पप्रथेऽदब्धो गोपा अमृतस्य रक्षिता ॥७॥

vaiśvānara tāva tāni vratāni mahāny
 āgne mākir ā dadharsha | yaj jāyamānaḥ pitrōr upāsthé
 'vindaḥ ketīm vayūneshv āhnām || 5 || vaiśvānarāsyā vimī-
 tāni cākshasā sānūni divó amṛitasya ketinā | tasyéd u
 vīsya bhūvanādhi mūrdhāni vayā iva rurubuh saptā visrū-
 haḥ || 6 || ví yo rājānsy āmimīta sukrātur vaiśvānaró ví divó
 rocanā kavī | pári yó vīśvā bhūvanāni paprathé 'dabdhio
 gopā amṛitasya rakshitā || 7 || ० ||

Cosmic forces manifest and praise him, who is navel of all noble deeds, sustainer of all sacred offerings, base of all treasures, conveyer of oblations, the universal leader, and an ensign of all selfless benevolent actions. 2

From your blessings, O fire-divine, the universal leader, the wise devotee derives strength and wisdom and blessed by you, the heroes subdue evil tendencies. O sovereign ruler, bestow on us excellent treasures, worthy to be longed for. 3

O immortal universal leader, when manifested as if born infant, all cosmic forces glorify you. When you shine in the parental mid-space, these forces, the offsprings of cosmos gain immortality. 4

O universal leader, the fire-divine, when you spring forth in the bosom of parental cosmos and establish the banner of days on the paths of cosmic world, no one can ever resist your mighty ordinances. 5

The summits of the firmament are measured by the immortal radiance of universal leader, the fire-divine. The base of all regions is stationed upon his brow. The seven gliding streams spring forth from there like branches of a tree. 6

The all-wise, performer of sacred deeds, universal leader the fire-divine, is the prime cause of all luminaries of cosmos and of the inter-space in the mid-region. He spreads them throughout the universe. He is the irresistible guardian of all immortal elements. 7

(८) अष्टमं सूक्तम्

(१) ७) सप्तमस्यास्य सूक्तस्य वाहेत्यस्याः अगदाश्च कविः । वैश्वानरोऽग्निर्वेत्ता । (१ - २) वज्राणि
मृषस्पत्यं तमनी । (३) सप्तम्या कृष्यथ विष्टुप उष्ट्वी ॥

॥ १ ॥

पृक्षस्य वृष्णो अरुपस्य नू सहः प्र नु वोचं विदथा जानवेदसः ।
वैश्वानराय मतिर्नव्यसी शुचिः सामं हव पवते चारुरस्ये ॥ १ ॥
स जायमानः परमे व्योमनि मृतान्युमिब्रूता अरक्षत ।
व्यन्तरिक्षममिमीत सुक्रतुर्वैश्वानरो महिना नाकमस्पृशत ॥ २ ॥

8.

Pṛikshāsya vṛiṣṇo aruśāsya nū sāhaḥ prā nū vocam
vidāthā jātāvedasaḥ | vaiśvānarāya matir nāvyaśī śūciḥ
sōma iva pavate cārur agnāye || 1 | sū jāyamānaḥ paramē
vyomani vratāny agnir vratapā arakṣhata | vy āntāriksam
aminīta sukrātur vaiśvānarō mahinā nākam aspriṣat || 2 ||

व्यस्तभ्नाद्रोदमी मित्रो अहुतोऽन्तर्वायदकृणोऽयोनिषा नमः ।
वि चमेणीव धिपणो अवर्तयद्वैश्वानरो विश्वमधत्त वृष्यम् ॥ ३ ॥
अपामुपस्ये महिषा अगृभ्णत् विशो राजानमुप तस्थुर्क्रमियम् ।
आ दूतो अग्निमभरद्विस्वतो वैश्वानुरे मातरिश्वा परावतः ॥ ४ ॥
युगेयुगे विदुथ्यं गृणद्भ्योऽं रयिं यशसं धेहि नव्यसीम् ।
पृथ्वेः राजज्ञघशंसमजर नीचा नि वृश्च वनिन् न तेजसा ॥ ५ ॥

vy āstabhnād rōdasi mitrō ālhluto 'ntarvāvad akṛiṇoj jyō-
tishā tāmaḥ | vī cārmanīva dhiṣhāne avartayad vaiśvānarō
vīsvam adhatta vṛiṣṇyam || 3 || apām upāsthe mahiṣhā
agribhṇata. viśo rājānam ūpa tasthur riṇmīyam | ā dūtō
agnīm abharad vivāsvato vaiśvānarām mātariśvā parāvā-
taḥ || 4 || yugē-yuge vidathyam gṛiṇādbhīyō 'gne rayīm ya-
śāsam dhihi nāvyaśīm | pavyōva rājānam aghāśaśasam ajara
nicā nī vṛiṣca vanīnam nā tējasa || 5 ||

I commemorate promptly at the holy congregation the might of the all-pervading cosmic fire, all-knowing, the showerer, and the radiant; ever-fresh, pure, and graceful hymns flow from me for this universal leader, in the same way, as the herbal juice flows from the filter. 1

That cosmic fire, who, as soon as manifest in the loftiest heaven, becomes the protector of our sacred rites. He protects the pious acts of men, and measures out the manifold firmament. On account of his grandeur and wonderful deeds, he, the universal leader, attains the highest glory in the cosmos. 2

This shining, wonderful, cosmic fire, the universal leader, upholds heaven and earth, also covers and conceals the darkness within his light. He spreads out the two bowls of universe like two skins. He comprehends all his creative energy in his task. 3

The mighty vital principles join him on the lap of vaporous firmament. Men acknowledge him as their adorable sovereign. The divine wind, the messenger of the cosmic forces brings divine fire the universal leader, from the distant sphere of the sun. 4

O glorious immortal, worthy of reverence, may you bestow riches and illustrious children upon such devotees, as continue singing your praises from age to age. May you strike the sinner with your sharp punitive justice, as lightning strikes down a tree. 5

अस्माकमे मध्वन्तु धारयानामि क्षत्रमजरं सुवीर्यम् ।
 वयं जयेम इति न सहस्रिणं वैश्वानरं वाजममे तवोतिभिः ॥६॥
 अदध्वेभिस्तव गोपाभिरिष्टेऽस्माकं पाहि त्रिपथस्य सूरिन् ।
 रक्षो च नो ददुषां शर्धो अमे वैश्वानरं प्र च तारिः स्तवानः ॥७॥

asmākaṁ agne ma-
 ghāvatsu dhārayānāmi kṣhatrām ajāraṁ suvīryam | vayāṁ
 jayema śatruṇaṁ sahasraṇaṁ vaiśvānara vājam agne tāvoti-
 bhiḥ || 6 || ādadhvebhis tāva gopābhir ishte 'smākaṁ pāhi
 triśadhaṣṭha sūrin | rākṣhā ca no daduṣhām śardho agne
 vaiśvānara prā ca tāri stāvānaḥ || 7 || 10 ||

(९) नयमं वृत्तम्

(१-७) स्तवस्यैवम् वृत्तम् वाङ्मन्यो भवद्वाग् कविः ।
 वैश्वानरोऽभिदेषता । विष्णु उच्यते ॥

॥११॥ अहंश्च कृष्णमहरजुनं च वि वर्तेते रजसी वेद्याभिः ।
 वैश्वानरो जायमानो न राजावातिरुद्योतिषामिस्तमांसि ॥१॥
 नाहं तन्तुं न वि जानाम्योतुं न यं वर्यन्ति समरेऽतमानाः ।
 कस्य स्विद्युत्र इह वक्त्वानि परो वदुत्यवरेण पित्रा ॥२॥
 स इत्तन्तुं स वि जानात्योतुं स वक्त्वान्यृतुधा वदति ।
 य ई चिकेतदमृतस्य गोषा अवध्वरन्परो अन्येन पश्यन् ॥३॥

9.

Āhaṣ ca kṛṣṇnām āhar ārjunam ca vī vartete rājasi
 vedyābhiḥ | vaiśvānarō jāyamāno nā rājāvātiraj jyōtiṣhāgūṣa
 tāmānsi || 1 || nāhām tāntum nā vī jānāmy ōtum nā yām

vāyanti sanare 'tāmānāḥ | kasya svit putrā ihā vaktvāni
 parō vadāty āvareṇa pitrā || 2 || sā it tāntum sā vī jānāty
 ōtum sā vaktvāny rituthā vadāti | yā im eketad amṛita-
 nya gopā avāḥ tsāraṁ parō anyēna pāśyan || 3 ||

O the universal leader, the fire-divine, may you grant to our benevolent offerers, wealth and strength which is exempt from decay and which cannot be taken away. May we win for our strength, O fire divine, hundredfold and thousandfold ways through your grace. 6

O adorable divine Lord, present in all the three worlds, keep your grace effective with your irresistible guards. May you preserve the strength of us who offer homage. May you, when glorified by us, take us across evils and miseries. 7

9

The dark night and the bright day revolve alternate, affecting the world by their appreciable qualities. Universal leader, the cosmic fire, manifested like a prince, dispels darkness by His lustre. 1

I neither understand the threads of the warp, nor the threads of the woof, nor that cloth which, those, who are assiduous in united exertion, weave. No one knows of the source of the words that have been spoken by a father hither and are to be used by the son thither. 2

He verily understands both, the warp and woof, and in due time. He shall tell what should be told. He very much knows all about this. He is the protector of all that is eternal and immortal, and freely moves through hither and thither, above or below, with a constant eye on both of them. 3

अयं होता प्रथमः पश्यतेममिदं ज्योतिर्मृतं मर्त्येषु ।
 अयं स जज्ञे ध्रुव आ निषत्तोऽमर्त्यस्तन्वाद् वरधमानः ॥४॥
 ध्रुवं ज्योतिर्निहितं दृश्ये कं मनो जर्विष्टं पतयत्स्वन्तः ।
 विश्वे देवाः समनसः सकेता एकं कर्तुमभि वि यन्ति साधु ॥५॥
 वि मे कर्णा पतयतो वि चक्षुर्वीक्षदं ज्योतिर्हृदय आहितं यत् ।
 वि मे मनश्चरति दूरआधीः किं स्निहस्यामि किमु नू मनिष्ये ॥६॥
 विश्वे देवा अनमस्यन्भियानास्त्वामग्ने तमसि तस्थिवांसम् ।
 वैश्वानरोऽवतुतये नोऽमर्त्योऽवतुतये नः ॥७॥

ayām hótā

prathamāḥ pśyate mām idām jyōtir amṛitam mārtyesbu |
 ayām sā jajñe dhruvā ā niṣhattó 'martyas tanvā vārdhamā-
 nah ॥ 4 ॥ dhruvām jyōtir nihitam dṛiśāye kām māno jāvi-
 śttham patáyatsv antāḥ | viśve devāḥ sāmanasah sáketā
 ékaṁ krátum abhi ví yanti sādhu ॥ 5 ॥ ví me kárṇā pata-
 yato ví cákshur vidām jyōtir hrīdaya áhitam yát | ví me
 mānaḥ carati dūrāādhiḥ kíṁ svid vakshyāmi kíṁ nū ma-
 niṣhye ॥ 6 ॥ viśve devā anamasyan bhīyānās tvām agne tá-
 masi tasthivānśam | vaiśvānaró 'vatūtāye nó 'martyo 'vatū-
 tāye nah ॥ 7 ॥ ॥

(१०) वचनं सूक्तम्

(१-७) सप्तर्षेसास्य सूक्तस्य भार्गवस्यो सप्तमः ऋक् । अग्निर्वेत्ता । (१-६) प्रथमादित्य-
 दस्यस्य त्रिष्टुप्, (७) सप्तम्या ऋचश्च दिव्या विपाद् छन्दसी ॥

॥१२॥ पुरो वो मन्द्रं दिव्यं सुवृत्तिं प्रयति यज्ञे अग्निमध्वरे दधिध्वम् ।
 पुर उक्थेभिः स हि नो विभावो स्वध्वरा करति जातवेदाः ॥१॥

10.

Puro vo mandrām divyāṇi suvṛiktīm prayatī yajñé
 agnīm adhvaró dadhidhvam | purā ukthébbhiḥ sá hi no vi-
 bhávā svadhvará karati jātúvedāḥ ॥ 1 ॥

This Lord of the cosmic fire is the first offerer of cosmic offerings. Behold Him! He is the light immortal amongst mortals; He is immovable, all-pervading, immortal and ever-waxing in His body,—the manifested creation. 4

His steady light, swifter than mind, stationed among moving world, pointedly indicates the way to happiness. All the cosmic powers of one accord and of one intention, proceed unobstructed to the single purpose. 5

My ears are turned to hear Him, and my eyes to behold Him. The divine light, that is placed in my heart, is also eager to know him. My mind, the receptacle of distant objects, hastens towards Him. What shall I speak? How shall I comprehend Him? 6

All the cosmic forces, alarmed, adore you, O Lord of the cosmic fire, abiding in mysterious darkness. May the immortal adorable divine preserve us with His protection; afford us all His protection. 7

May you propitiate with praises and install this adorable, divine, infallible Lord at the place of all your progressive and uninterrupted sacred deeds. For He, the resplendent omniscient Lord makes us prosperous in our sacred endeavours. 1

तसु द्युमः पुर्वणीक होतरग्ने अग्निभिर्मनुष इधानः ।
 स्तोमं यमसौ ममतेव शूषं घृतं न शुचिं मत्तयः पवन्ते ॥२॥
 पीपाय स श्रवसा मर्त्येषु यो अमये ददाश विप्र उक्थेः ।
 चित्राभिस्तमूतिभिश्चित्रशोचिर्ब्रजस्य साता गोमनो दधाति ॥३॥

tām u dyanah purv-
 anika hotar āgne agnibhir mānusha idhānāḥ | stōmam yām
 asmaī mamāteva śūṣhām ghṛitām nā śūci matāyaḥ pavante
 || 2 || pīpiya sā śravasā mārtyeshu yō agnāye dadāśa vipra
 ukthāḥ | citrābhis tām ūtibhis citrasocir vrajāsya sātā gō-
 mato dadhāti || 3 ||

आ यः पुत्रौ जायमान उर्वी दूरेददा भासा कृष्णाध्वा ।
 अथ बहु चित्तम् उन्म्यायास्तिरः शोचिया ददशे पावकः ॥४॥
 नू नैश्चित्रे पुरुवाजाभिरुती अग्ने रयिं मघवद्भ्यश्च धेहि ।
 ये श्रवसा श्रवसा चात्यन्यान्सुवर्षीभिश्चाभि सन्ति जनान् ॥५॥
 इमं यज्ञं चनो धा अग्न उग्रन्थं ते आसानो जुहुते हविष्मान् ।
 भरद्वाजेषु दधिषे सुवृक्तिमवीर्वाजस्य गध्यस्य सानो ॥६॥

ā yaḥ paprau jāyamāna urvī dūredāśā
 bhāsā kṛishṇādhwā | ādha bahū cit tāma ūrnyāyas tirāḥ
 śocisha dadāśe pavakāḥ || 4 || nū naṣ citrām puruvājābhir
 ūtī āgne rayīm maghāvadbhyaḥ ca dhehi | yē rādhasā śra-
 vasā cāty anyān suvṛyebhis cābhi sánti jānān || 5 || imām
 yajñām cāno dhā agna ugrāntha te āsāno juhutē havish-
 mān | bharādvājeshu dadhishe suvṛiktīm āvir vājasya gādha-
 yasya sātān || 6 ||

O adorable fire-divine with multi-blazing flames, radiant and showerer of blessings, may you, glorified at the fires enkindled, listen and bless your devotee who for self-advantage adores you with a loving heart, pure as sacred butter. 2

Amongst mortal men, only that wise devotee thrives in glory, who offers homage with hymns of praise to adorable Lord. The wonderfully radiant adorable Lord grants him marvellous protection and helps him to obtain wealth and a pasturage filled with herds of cattle. 3

At His manifestation, the cosmic fire-divine, the dark-pathed, fills up spacious heaven and earth with His widely visible splendour. And He Himself, the purifier, is now seen, dispersing the thick gloom of night with His radiance. 4

O adorable Lord, may you, with your mightiest aid, confer magnificent wealth on us and on our illustrious leaders, who stand pre-eminent, surpassing others in liberal gifts, in fame, and in virtues. 5

O adorable Lord, accept this homage with delight, which the worshipper, seated before you, is offering. May you accept melodious hymns of wise devotees; bless them so that they may obtain all sorts of nourishment. 6

वि द्वेषांसीनुहि वर्धयेलां मदेम शनहिमाः सुवीराः ॥७॥

vi dvēśhānsīnuhī vardháyélām mādema
ṣatāhimāḥ suvīrāḥ ॥ 7 ॥ 12 ॥

(११) एकादशं सूक्तम्

(१-१) पदुचम्यास्य सूक्तस्य शतैस्सम्यो भगवान् कवि । अग्निदेवता । विष्णु उक्तः ॥

॥ १३ ॥

यजस्व होतरिपितो यजीयानमे वाधो मरुतां न प्रयुक्ति ।
आ नो मित्रावरुणा नासत्या द्यावा होत्राय पृथिवी वंद्यता ॥१॥
त्यं होता मन्द्रतमो नो अध्रुगन्तद्वो विदथा मर्त्येषु ।
प्रायकया जुह्वाते वरुणसाग्ने यजस्व तन्वं तव स्वाप्त ॥२॥
धन्या चिदि त्वे धिपणा वापि प्र देवाञ्जन्म गृणते यजध्वे ।
वेपिष्टो अङ्गिरसां यद्द विप्रो मधु च्छन्दो भनति रेभ इष्टो ॥३॥

अदित्युतत्वर्षाको विभावामे यजस्व रोदसी उरूची ।
आयु न यं नमसा शनहव्या अञ्जन्ति सुप्रयमं पशु जनाः ॥४॥

11

Yájasva hotar ishitó yájiyān ágne bádho marútām ná
práyukti | á no mitrávaruṇā násatyā dyāva hotráya pṛithivī
vavṛityāḥ ॥ 1 ॥ tvām hótā mandrátamo no adhrúg antar
devó vidátbā mártyeshu | pávakáyā juhvā váhnir āságne
yájasva tanvām táva svām ॥ 2 ॥ dhányā cid dhí tvé dhi-
shāṇā vāshti prá devān jānma grīnaté yájadhyai | vépi-
shtho āngirasām yád dha vípro nádhu chandó bhánati re-
bhá ishṭau ॥ 3 ॥ ádidyutat sv ápakó vibhávágne yájasva
ródasī urūcī | āyúm ná yām námasū rātíhavyā añjánti su-
prayásam páñca jánāḥ ॥ 4 ॥

May you scatter our adversaries, augment our abundant store of wealth and may we, blessed with brave youths of character, enjoy happiness for a hundred winters. 7

11

O adorable Lord, the invoker, the most reverential and granter of blessings, may you being revered by us invoke the foe-destroying cosmic vital principles to come in aid of our holy synods and bring the never failing cosmic light and bliss, and the forces of heaven and earth. 1

O adorable Lord, you are divine invoker of cosmic forces amid mortals, most praise-worthy, never harming and bearer of oblations. May you constantly perform cosmic sacrifice of this universe with your purifying flames born as if out of your mouth. 2

O adorable Lord, our heart-felt craving for wealth and wisdom impels us to praise you, because your manifested form inspires the worshipper to honour the cosmic powers. The pious sage, the most earnest adorer amongst the preceptors, the poet, sings the sweet melodious songs at the solemn service. 3

The brilliant, adorable Lord is mature in wisdom, and most resplendent. May you offer honour to the wide-spread heaven and earth. All the well-fed, five categories of people, bearing oblations, propitiate you with homage as if you were a mortal guest. 4

वृज्जे ह यन्नमसा वहिरभावर्यामि सुगृधृतवती सुवृक्तिः ।
 अम्यक्षि सन्न सद्ने पृथिव्या अश्रायि यज्ञः सूर्ये न चक्षुः ॥५॥
 दशस्या नः पुर्वणीक होतदेभिरेभे अग्निभिरिधानः ।
 रायः सूनो सहसो वावसाना अति स्रसेम वृज्जनं नाहः ॥६॥

vriñjé ha yán námasā barhīr
 agnāv áyāmi srúg ghrítāvati suvṛiktīḥ | ámyakshi sádma
 sádane prithivyā ásrāyi yajñāḥ sūrye ná cākshuḥ || 5 || da-
 śasyā naḥ purvanīka hotar devébhīr agne agnībhīr idhā-
 nāḥ | rāyāḥ sūno sahaso vāvasānā āti srasema vrijánam
 nāñbah || 6 || 13 ||

(१२) शर्वसं सक्तम्

(१-६) बहुकल्याण्य सक्तम् वाङ्मन्त्रो अग्न्याय क्रतिः । अग्निदेवता । विष्णु कन्दः ॥

॥५॥ मध्ये होता दुरोणे बर्हिषो रात्रिस्तोदस्य रोदसी यजक्ष्ये ।
 अयं स सूनुः सहस कृतावा दुरात्सूर्यो न शोचिषा ततान ॥१॥
 आ यस्मिन्त्वे स्वपाके यजत्र यक्षद्राजन्त्सर्वततिव नु द्यौः ।
 त्रिषधस्थस्ततुरुषो न जहो हव्या मघानि मानुषा यजक्ष्ये ॥२॥
 तेजिष्ठा यस्यारतिर्वनिराद् तोदो अध्वान वृधसानो अयौत् ।
 अद्रोघो न द्रविता चेतति तन्नमस्त्वोऽवर्च ओषधीषु ॥३॥

12.

Mádhye hótā duroṇé barhīsho rāṭ agnīs todāsya ródasi
 yájadhyai | ayám sá sūnúḥ sáhasa rítāvā dūrāt sūryo ná
 śocīshā tatāna || 1 || ā yásmīn tvé sv ápāke yajatra yá-
 kshad rājan sarvātāteva nú dyaúḥ | trishadhāsthas tatarú-
 sho ná jáñho havyā maghāni mánushā yájadhyai || 2 ||
 téjishthā yásyāratīr vanerāt todó ádhvan ná vṛidhasānó
 adyaut | adroghó ná dravitā cetati tmānn ámartyo 'vartra
 śhadhishu || 3 ||

When with reverence the grass of my worldly comforts is clipped to be dedicated as an oblation to the fire-divine and left, the well-trimmed ladle (of my soul), full of butter (of benevolence) then alone, the receptacle (the cosmic fire-altar) becomes complete on the surface of earth for the cosmic sacred rites—The sacrifice, verily, is related to the earth in the same way as eye to the sun. 5

O possessor of multiblazing flames, invoker of Nature's bounties, shining with brilliant radiance, bestow upon us riches; and may we, O source of strength, having overcome our adversaries envelop you with reverential homage. 6

12

The cosmic fire, the invoker of divine powers, the Lord of cosmic sacrifice, abides in the hearts of the institutor of the sacred works, who offers homage to heaven and earth. He is the source of strength, and the observer of truth. He over-spreads the world from afar, like the sun with light. 1

O most wise, adorable and resplendent cosmic fire, the worshipper offers homage to you at every sacred ceremony. May you, being present in all the three realms, move with the speed of the traverser of the sky, the sun, to convey the valuable oblations of men to the cosmic forces. 2

His pure and spreading radiance blazes in the forest, and shines with increasing intensity, like the sun on His celestial path. His glow rushes like the innoxious wind amongst the plants. Immortal and unimpeded, He lights up all things by His own lustre. 3

सास्माकेभिरेतरी न शुषेरमि एवे दम आ जातवेदाः ।
 द्रुन्नो वृन्वन् कृत्वा नार्चोस्त्रः पितेव जाययामि युद्धे ॥४॥
 अध स्मास्य पनयन्ति भासो वृथा यत्तर्क्षदनुयाति पृथ्वीम् ।
 सद्यो यः स्पन्दो विषितो धर्वीयानूषो न तायुरति घन्वा राट् ॥५॥
 स त्वं नो अर्वभिदाया विश्वेभिरग्ने अग्निभिस्त्रिधानः ।
 वेषि रायो वि योसि दुच्छुना मदेम शतहिमाः सुवीराः ॥६॥

sāsmākebhīr etārī ná śūshaír agnī śhṭave
 dáma ā jātāvedāḥ | drvānno vanvān krátvā nárvośraṇ pi-
 téva jāmyāyi yajñāḥ || 4 || ádha smāsya panayanti bhāso
 vr̥thā yāt tākshad anuyāti pr̥thivīm | sadyó yāḥ syandró
 vishito dhāvīyān rūṇo ná tāyúr āti dhānvā rāt || 5 || sá tvām
 no arvan nīdāyā viśvebhīr agne agnībhīr idhānāḥ | vėshi
 rāyó ví yāsi duchūnā mādema śatāhimāḥ suvīrāḥ || 6 || 14 ||

(११) अथर्ववेदं सूक्तम्

(१-५) ऋक्सामयजुर्वेदस्य अथर्ववेदो नवमः वेदः । अग्निदेवता । निदुर्ग एव ।

११५ त्वद्विष्ठा सुभग सौभगान्यग्ने वि यन्ति वनिनो न वृथाः ।
 श्रुष्टी गयिर्वजो वृत्रतूर्यो दिवो वृष्टिरीड्यो रीतिरुपाम् ॥१॥
 त्वं भगो न आ हि रत्नमिषे परिभेव क्षयसि दुस्सर्वर्चाः ।
 अग्ने मित्रो न बृहत् ऋतस्यासि क्षता वामस्य देव भूरः ॥२॥

18.

Tvad viśvā subhaga saubhagāny āgne ví yanti vanīno
 ná vayāḥ | śr̥ṣṭī rayīr vājo vr̥tratūrye divó vṛṣṭīr īḍyo
 rītīr apām || 1 || tvām bhāgo na ā hi rātnam ishē párijmeva
 kshayasi dasmāvarcāḥ | āgne mitró ná bṛihatā rītāsyaśi
 kshattā vāmāsya deva bhūreḥ || 2 ||

The cosmic fire, who knows all that exists, is propitiated in our dwellings by us and our friends like a steed for vigour. This fire feeds upon trees, and consumes forests, He fights with evil, like a champion. He is glorified by the praises in sacred ceremonies. 4

They glorify His glow in this world. When thinning the woods with ease, He spreads over the broad earth. He glides along unarrested, and rapid in movement, like a flying thief, He shines over the desert. 5

O quick-moving cosmic fire, kindled with all your fires, guard us from reproach. You bestow opulence and drive away adversaries. May we, along with descendents, brave and cultured, enjoy happiness through a hundred winters. 6

13

O auspicious adorable Lord, all beneficial works proceed from you like branches from the trunk of a tree. All benevolent wealth, including vigour in struggles against evils, and rain from sky, come through your blessings. Therefore, O sender of rains, you are glorified by all. 1

O divine adorable Lord, may you bestow upon us precious wealth. You are beautiful with your radiance, and swift like the circumambient wind. You, like the sun, are the upholder of eternal laws and giver of plentiful wealth. 2

स सत्पतिः शर्वसा हन्ति वृत्रमग्ने विशो वि पुणेर्मति वाजम् ।
 यं त्वं प्रचेत ऋतजात राया सजोषा नप्त्रापां हिनोषि ॥३॥
 यस्ते सूनो सहसो गीर्भिरुक्थैर्यज्ञैर्मतो निक्षिति वेद्यानद् ।
 विश्वं स देव प्रति वारमग्ने धत्ते धान्यं पत्यते वसव्यैः ॥४॥
 ता नृभ्य आ सौश्रवसा सुवीरामे सूनो सहसः पुष्यसे धाः ।
 कृणोपि यच्छर्वसा भूरि पश्वो वयो वृकायारये जसुरये ॥५॥

sā sātpatiḥ śarvasā hanti
 vṛitrām āgne vípro ví pañér bharti vājam | yām tvām pra-
 ceta ṛitajāta rāyā sajóshā nāptrāpām hinóshi || 3 || yás te
 sūno sahaso gīrbhír ukthair yajñair mārto nṣitim vedyā-
 naḥ | víśvam sá deva práti vāram agne dhatté dhānyam
 pátyate vasavyaiḥ || 4 || tá nṛibhya á saugravasá suvīrágne
 sūno sahasaḥ pushyáse dhāḥ | kṛiṇóshi yác chávasā bhúri
 paśvó váyo vṛikāyāraye jásuraye || 5 ||

वृत्रा सूनो सहसो नो विहाया अग्ने तोकं तनयं वाजि नो दाः ।
 विश्वाभिर्गीर्भिरभि पूर्तिमश्यां मदम शतहिमाः सुवीराः ॥६॥

vadmā sūno sahaso
 no víhāyā āgne tokām tánayam vājí no dāḥ | víśvābhír gīr-
 bhír abhí pūrtim aśyām mādema śatahīmāḥ suvīrāḥ
 || 6 || 15 ||

(१४) चतुर्दशं सूक्तम्

(१-६) पशुपत्याम्यं सूक्तम्यं यज्ञैर्मतो सगदाय कविः । अग्निदेवता । (१-५) प्रयसादिपश्वानां-
 मनुष्य, (६) पशवा ऋचश्च शकरी छन्दासी ॥

॥१९॥

अग्ना यो मर्त्यो द्यौ धियं जुजोष धीतिभिः ।
 भसन्तु च प्र पुर्व्य इषं वुरीतावसे ॥१॥

14.

Agnā yó mārtyo dyau dhíyam jujósha dhítibhiḥ | bhá-
 san nú shá prá pūrvyā śham vurítāvase || 1 ||

O adorable Lord, all-wise, the source of eternal truth, that man becomes the protector of the virtuous, and destroyer of his enemy by his strength, and that person alone crushes the might of evil forces with his wisdom, whom you, the consentient with the grandson of waters, inspire to achieve prosperity. 3

O adorable Lord, the source of strength, the person, who by praises, by prayers, and by selfless deeds, attracts your radiant fervour to his altar, enjoys all glory and prosperity, and abounds in precious treasures. 4

O source of strength, may you confer those abundant viands, excellent descendants, and those means of copious sustenance to devotee which you take away from a churlish and malignant adversary. 5

O adorable Lord, source of most powerful, may you be our councillor, and give us sons and grandsons, together with food. May I, by all my praises, obtain the fulfilment of my aspirations. May we, blessed with excellent descendants, enjoy happiness for a hundred winters. 6

May the person, who serves adorable Lord by devotion, worship, and praises, quickly become distinguished as the first amongst men, and acquire ample food for the support of his children. 1

अ॒ग्निरि॒द्धिं प्र॒चे॒ता अ॒ग्निर्वे॒धस्त॑म् ऋषिः ।
 अ॒ग्निं हो॒तार॑मी॒ळते॒ य॒ज्ञेषु॑ मनु॒ष्यो वि॒शः ॥२॥
 ना॒ना ह्य॒ग्नेऽव॑से॒ स्प॒र्धन्ते॒ रा॒यो अ॒र्यः ।
 त॒र्वन्तो॒ दस्यु॑मा॒यवो॑ व्र॒तैः सी॒धन्तो॒ अव॑तम् ॥३॥

agnir id dhi
 prācētā agnir vedhastama ṛishib | agnīm hōtāram ilate ya-
 jñēsha mānuṣho viśaḥ || 2 || nānā hy āgné 'vase spārdhante
 rāyo aryaḥ | tūrvanto dasyum āyavo vrataiḥ sīkshanto
 avratām || 3 ||

अ॒ग्निर॒प्सामृ॑तीषहं॒ वीरं॑ द॒दाति॑ सत्प॒तिम् ।
 यस्य॑ त्र॒सन्ति॑ श॒वसः॑ स॒ंचक्षि॑ श॒त्रवो॑ भि॒या ॥४॥
 अ॒ग्निर्हि वि॒द्वाना॑ नि॒दो दे॒वो म॑र्त॒मुरु॑प्यति ।
 स॒हाया॑ यस्यावृ॒तो र॒यिर्वा॒ज्रेष्व॑वृ॒तः ॥५॥
 अच्छा॑ नो मि॒त्रम॒हो दे॒व दे॒वान॒ग्ने वो॒चः सु॒म॒ति रो॑द॒स्योः ।
 वी॒हि स्व॒स्ति सु॒क्षिति॑ दि॒वो नृ॒न्दि॒व्या अ॒हो॑सि दुरि॒ता त॑रेम॒ ता त॑रेम॒ तवा॑र॒मा त॑रेम ॥६॥

agnir apsām ṛiṣishāham vīram dadāti sātpa-
 tim | yasya trāsanti śavasas saṃcākṣi śātravo bhīyā || 4 ||
 agnir hi vidmānā nidó devó mārtam uruśhyāti | sahāyā yá-
 syāvrito rayir vājeshv āvritaḥ || 5 || āchā no mitramaho --
 || 6 || ॥

Adorable Lord is most wise and cherisher of sacred works and a holy sage. Thoughtful people have been glorifying Him as the invoker of the cosmic forces to bless their selfless benevolent deeds. 2

Adorable Lord takes manifold treasures of disbelievers for the preservation of the worshippers. Faithful devotees triumph over wicked and unrighteous and humble him who does not abide by the prescribed conduct of life. 3

Adorable Lord bestows upon His worshippers such a descendant, who overcomes evil forces, protects virtuous, and at whose appearance, adversaries tremble through fear of his prowess. 4

The mighty, divine, and all-wise adorable Lord protects the pious devotee from reproach, and makes his path of glory and his wealth unrivalled. 5

O divine adorable Lord, revered as a friend, who abiding in heaven and earth, communicates our praises to the divines, conduct the offerer of adoration to domestic felicity, may we overcome our adversaries, our iniquities, our difficulties; may we overcome them by your protection. 6

(१०) पञ्चमं सूक्तम्

२-१०) गङ्गानविशन्नुपस्थास्य सूक्तस्य भार्गवस्यो अग्राज भार्गवस्यो वीतहस्यो वा ऋषि ।

अग्निर्वचना (१-२, ४-२ ७-०) अथमाग्नीष्ययोऋचोऽथनुपापशस्योः सप्तमीनवम्योऽथ

जगती, (३, १०) दुर्वापापशस्योः गङ्गरी, (३) पद्म्या अतिशङ्करी, (१०-१४,

१६, १०) दृग्गस्याविशन्ती पोदस्या गङ्गानविश्याथ मितुष, (१७) सप्तस्या

अनुपुष, (१८) अष्टस्याथ वृहती उन्दांसि ॥

७१ ३४

इमम् पु वो अतिथिमुपवृधं विश्वासां विशां पतिमृञ्जसे गिरा ।

वीतीद्विषां जुनुषा कच्चिदा शुचिर्म्योर्विचदत्ति गर्भो यदच्युतम् ॥१॥

मित्रं न यं मुञ्चितं भृगवो दुधुर्वनस्पतावीद्व्यमूर्ध्वशोचिषम् ।

म त्वं मुञ्जीतो वीतहं च्ये अदुत प्रशस्तिभिर्महयसे दिवेदिवे ॥२॥

स त्वं दक्षस्यायुको वृधो भूर्यः परस्यान्तरस्य तरुषः ।

रायः सूनो सहसो मल्लेज्वा छुदिर्यच्छ वीतहं च्याय सप्रथो भरद्वाजाय सप्रथः ॥३॥

16.

Imām ū shū vo ātithim usharbūdham vīśyāsām vīśām
 pātim riñjase girā | vītīd divo janūshā kacc cid ā śucir
 jyok cid atti garbho yād ācintam || 1 || mitrām nā yām sū-
 dhitam bhrīgavo dadhūr vānaspātāv īdyaṁ ardhvāśoci-
 sham | sā tvām sūprīto vītāhavye adbhuta prāśastibhir ma-
 hayase divé-dive || 2 || sā tvām dākshasyāvṛikō vṛidhō bhūr
 aryāḥ pārasyaāntarasya tārushāḥ | rāyāḥ sūno sahaso mār-
 tyeshv ā śhardīr yacha vītāhavyāya saprātho bharadvājāya
 saprāthah || 3 ||

द्युतानं वो अतिथिं स्वर्णरमणिं होतारं मनुषः स्वध्वरम् ।

विप्रं न द्युक्षत्रचसं सुवृक्तिभिर्हच्युवाहमरुतिं देवमृञ्जसे ॥४॥

पावक्या यश्चित्तयन्त्या कृपा क्षामन्नुरुच उषसो न भानुना ।

तूर्वन्न यामन्नेतशस्य नू रण आ यो घृणे न तत्प्राणो अजरः ॥५॥

dyutānām vo ātithim svārṇaram agnīm hō-
 tāram mānuśah svadhvarīm | viprām nā dyukshāvacasam
 suvṛiktibhir havyavāham aratīm devām riñjase || 4 || pāva-
 kāyā yaś citāyantiā kṛipā kshāman rurucā uśāso nā bhā-
 nūnā | tūrvan nā yāman ētasasya nū rāna ā yō ghṛiṇē nā
 tatrishanō ajarah || 5 || 17 ||

May you O devotees, propitiate by praises the Lord, who is dear as a guest and whose glory wakes at the early dawn. He is the cherisher of all people. On all occasions, He comes as if from heaven and rests as an embryo (in wood). He remains embodiment of purity from eternity and instantly accepts the offerings presented to Him with reverence. 1

Spiritually enlightened sages regard this upward-flaming, adorable-divine, deposited in wood, as a friend. May He be pleased with dedicated offerer of oblations, who glorifies Him with praises every day. 2

You are unresisted, and benefactor of him who is skilled in sacred rites, and defender against his near or distant enemies. O ever-renowned Lord, may you grant wealth and a dwelling to selfless dedicated offerer of oblations, a bearer of spiritual enlightenment. 3

Propitiate with pious praises the radiant adorable fire-divine, who is your dear guest, the guide to heaven, and the invoker of Nature's bounties for the welfare of humanity. He, the divine, is the cherisher of noble deeds, the speaker of brilliant words like a learned sage, and the bearer of oblations. 4

Propitiate Him, the adorable Lord, who shines upon the earth with purifying and enlightening lustre, as the dawns shine with light; He is like a warrior, who, discomfiting His foes, quickly blazes forth in defence of virtuous instincts. He is satiated with food, and exempt from decay. 5

॥ १ - ॥ अग्निमग्निं वः समिधा दुवस्यत प्रियंप्रियं वो अतिथिं गृणीषणि ।
 उप वो गीर्भिरमृतं विवासत देवां देवेषु वनते हि वार्यं देवां देवेषु वनते हि नो दुवः ॥६॥
 समिद्धमग्निं समिधा गिरा गृणे शुचिं पावकं पुरो अध्वरे ध्रुवम् ।
 विप्रं होतारं पुस्तारमद्रुहं कविं सुभेरीमहे जातवेदसम् ॥७॥
 त्यां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम् ।
 देवासश्च मर्तासश्च जायुर्वि विभुं विस्पतिं नमसा नि चेदिर ॥८॥

agnīm-agnim vaḥ samidhā duvasyata priyām-priyam vo
 ātithim grīṃśhaṇi | ūpa vo gīrbhir amṛitaṁ vivāsata devā
 devēshu vānate hi vāryaṁ devā devēsha vānate hi no dū-
 vaḥ || 6 || sāmiddham agnīm sauidhā girā grīṇe śucim pā-
 vakāṁ purō adhvare dhruvāṁ | vipraṁ hōtāraṁ puruvā-
 raṁ adrūhaṁ kavim sumuāir imāhe jātāvedasam || 7 || tvām
 dūtām agne amṛitaṁ yugē-yuge havyavāhaṁ dadhīre pā-
 yūm idyam | devāsaḥ ca mārtaśaḥ ca jāgrivim vibhūm viṣ-
 pātim nāmasā nī shedire || 8 ||

विमूर्च्छन् उभयौ अनु कृता दूता देवानां रजसीं समीयसे ।
 यत्ते धीतिं सुमतिमावृणीमहेऽधं सा नस्त्रिवह्यः शिवो भव ॥९॥
 तं सुप्रतीकं सुदृशं स्वक्षमविद्वांसो विदुष्टं सपेम ।
 स यक्षद्विधा वयुनानि विद्वान्प्र हव्यमग्निरमृतं वीचत् ॥१०॥

vibhūśhann agna nbhāyāñ
 ānu vrata dūtō devānām rājasi sān iyase | yāt te dhitim
 sumatim āvṛiṇmāhe 'dha smā nas trivārūtaḥ śivō bhava
 || 9 || tāṁ suprātikāṁ sudṛśaṁ svākṣam āvidvāṇso vidū-
 śhāraṁ sapema | sā yakṣhaḥ viśvā vayūnāni vidvān prā
 havyām agnir amṛiteṣhu vocat || 10 || 10 ||

May you worship repeatedly the adorable Lord with dedication. He is ever your dear friend, and dear as guest. May you glorify with hymns the immortal Lord, for He is most divine among divine, and accepts our homage with love. 6

We glorify with praise the effulgent, adorable Lord, who is pure, purifying, and immortal. Let us celebrate with pleasant hymns the all-wise Lord, the invoker of Nature's bounties. He is revered by all. Verily, He is benevolent, omniscient and full of wisdom. 7

O adorable Lord, you have been in every age commanding the ways and works of the divine powers of both worlds as their envoy. You are immortal bearer of homage, beneficent, and worthy of praise. You are vigilant, pervading and the protector of mankind. Therefore all enshrine you in the chamber of their heart, as the fire is placed on a sacred altar. 8

O adorable Lord, envoy of Nature's bounties, you traverse both earth and heaven. When we lay claim to your regard, and gracious care, O guardian of the three regions, may you be auspicious to us. 9

We of little wisdom adore you, the most wise fire-divine, the well-formed, the well-looking, and the graceful-moving. May the Lord, who knows all things that are to be known, offer the cosmic sacrifice. May we announce the oblation to the immortals. 10

॥ ११ ॥

तमग्ने पास्युत तं पिपर्षि यस्तु आनद्वये शूर धीतिम् ।
 यज्ञस्य वा निशितिं वोदिति वा तमितृणसि शर्वसोत राया ॥११॥
 त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नव्यात् ।
 सं त्वा धस्मन्वदुभ्येतु पाथुः सं रयिः स्पृहयाय्यः सहस्री ॥१२॥
 अमिर्होता गृहपतिः स राजा विश्वा वेवु जनिमा जातवेदाः ।
 देवानामुत यो मर्त्यानां यजिष्ठः स प्र यजतामृतावा ॥१३॥

tām agne pāsy utā tām piparshi yās ta ānat kavāye
 sūra dhītīm | yajñāsya vā nīśitīm vōditīm vā tām it prīṇa-
 ksbi śāvasotā rāyā || 11 || tvām agne vanushyatō nī pāhi
 tvām u nah sahasāvannm avadyāt | sām tvā dhvasmanvād
 abhy etu pāthah sām rayī sprihayāyyah sahasrī || 12 ||
 agnir hōtā grīhāpatih śa rājā viśvā veda jānimā jātāve-
 dah | devānām utā yō mārtyānām yājishthah śa prā yaja-
 tām ritāva || 13 ||

अग्ने यदद्य विशो अध्वरस्य होतुः पार्वकशोचे वेष्टं हि यज्ञा ।
 ऋता यजासि महिना वि यजूर्हव्या वह यविष्ठ या ते अद्य ॥१४॥

agne yād adyā viśo adhvarasya hotah pā-
 vakaśoce vesh tvām hi yājvā | ritā yajāsi mahinā vi yād
 bhūr havyā vaha yavishtha yā te adyā || 14 ||

You cherish and protect that man who offers worship to you, O radiant and farseeing Lord. You endow him with strength and riches, who initiates and accomplishes selfless noble works. 11

O mighty Lord, may you guard us from the malignant, and preserve us from the wicked. O victorious, may our offerings reach you free from dishonour and may desirable riches reach us by thousands. 12

Our adorable Lord is the invoker of Nature's bounties, protector of homes, and a sovereign ruler. He knows all that is; He knows all that exists. He is the most assiduous performer of benevolent acts amongst mortals and divines.

May He, who is truth-incarnate, constantly perform the divine cosmic sacrifice. 13

O adorable Lord, minister of the sacrifice, bright with purifying lustre, may you approve of that worship, which is being celebrated by the institutor of the holy ceremonies. Verily, you are the doer of cosmic sacrifice. Therefore, may you inspire divine powers; and since by your greatness you are all-pervading, O ever-young, accept the offerings presented to you today. 14

अभि प्रयांसि सुधितानि हि ख्यो नि त्वा दधीत रोदसी यज्ये ।
अवा नो मघवन्वाजं सानावमे विश्वानि दुरिता तरेम ता तरेम तवावसा तरेम ॥१५॥

17-18

अग्ने विश्वेभिः स्वनीक देवेरुणीवन्तं प्रथमः सीदु योनिम् ।
कुल्ययिनं घृतवन्तं सवित्रे यज्ञं नय यजमानाय साधु ॥१६॥
इममु त्ममथर्ववदग्निं मन्थन्ति वेद्यमः । यमं ह्यन्तुमानं यज्ञमूर्ं द्याव्योभ्यः ॥१७॥

abhi prayānsi

sūdbhitāni hī khyó nī tvā dadhīta ródasi yājadyai | ávā
no maghavan vājasataṁ ágne víśvāni duritā tarema tā ta-
rema távāvasā tarema || 15 || 19 ||

ágne víśvebhiḥ svańka devaír ūrṇāvantaṁ prathanāḥ
sīda yónim | kulāyinaṁ ghṛitāvantaṁ savitré yājñāṁ naya
yājamānāya sādhu || 16 || imāṁ u tyāni atharvavád agním
manthanti vedhāsah | yām ańkūyāntaṁ ānayann āmūraṁ
syāvyābhyah || 17 ||

जनिष्व देववीतये सर्वताता स्वस्तये ।
आ देवान्वक्ष्यमृतौ कताधुधौ यज्ञं देवेर्षु पिस्पृष्टाः ॥१८॥
वृयसु त्वा गृहपते जनानामग्ने अकर्म समिधा बृहन्तम् ।
अस्थुरि नो गार्हपत्यानि सन्तु तिमनेन नस्तेजसा सं शिशाधि ॥१९॥

jāniṣhvā devāvītaye sarvātātā svastāye |
ā devān vakshy amṛitāni ṛitāvṛidho yājñāṁ devēṣu piṣpṛi-
ṣah || 18 || vayāṁ u tvā grīhapate janānām ágne ákarma
samīdbā bṛihāntaṁ | asthūrī no gārbapatyāni santu tigmnēna
nas téjasā sām śiśādhi || 19 || 20 ||

O bounteous Lord, may you inspect and bless the sacrificial viands duly deposited upon the altar of our noble deeds. Heaven and earth invoke you to perform cosmic sacrifice. O opulent Lord, protect us in struggles, whereby we may pass safe over all evils; and may we pass over those of a prior existence and trouble us. May we overcome them through your protection. 15

O adorable Lord, shining with your own splendour, may you enshrine the nest—like soft heart of man, bedewed with devotion, upon the altar lined with wool, a nest of perfumes and suffused with butter, and rightly convey to Nature's bounties the devotion of the institutor of the ceremony; —of the presenter of homage. 16

The holy devotees make efforts to re-establish firmly the glory of Lord and remove the glooms of ignorance. This faith is often shaken badly, but not lost altogether. 17

O adorable Lord, may your glorious faith be enshrined at our sacred works for the welfare of devotees. May you bring hither the immortal divine powers, the augmenters of the ceremonies. May the benefits of our fire ritual reach the environmental Nature's bounties. 18

O adorable Lord, the guardian of our family, we, amongst men, promote your glory with ever-increasing dedication. May our domestic fires be supplied with all that is essential, may you enliven us with brilliant radiance. 19

(१५) षोडशं सूक्तम्

४१-४८) अष्टचत्वारिंशद्विंशत्यस्य सूक्तस्य कार्यस्यत्यो मरदास्य कार्यः । अग्निदेवता । (१, ६) भयमापन्नयोः क्रयोर्यवमाता,

(२-५, ७-२६, २८-४५) द्वितीयादिषतसृणां सप्तम्यादिषिष्टोऽष्टाविंशत्यस्य सप्तम्यानाञ्च गायत्री.

(२७, ४७-४८) सप्तविंशत्याः सप्तचत्वारिंशद्विंशत्यस्योऽष्टासृणां, (४६) षट्चत्वारिंशद्विंशत्याश्च विष्टुर् उपसंक्षिप्तः ॥

४२११ त्वमग्ने यज्ञानां होता विश्वेषां हितः । देवोर्मामनुषे जने ॥१॥
 स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा मूहः । आ देवान्वक्षि यक्षि च ॥२॥
 वेत्था हि वैधो अध्वनः पथश्च देवाज्ञसा । अग्ने यज्ञेषु सुक्रनो ॥३॥
 त्वामीळि अध हिता भरतो वाजिभिः शुनम् । ईजे यज्ञेषु यज्ञियम् ॥४॥
 त्वमिमा वार्या पुरु दिवोदासाय सुन्वते । भरद्वाजाय दाशुषे ॥५॥

16.

Tvām agne yajñānām hōtā vīśveshām hitāh | devēbhir
 mānushe jāne || 1 || sā no mandrābhir adhvare jīhvābhir
 yajā mahāh | ā devān vakshi yākshi ca || 2 || vēthā hī ve-
 dho ādhvanah pathas ca devāñjasā | āgne yajñēshu sukrato
 || 3 || tvām ile ādha dvitā bharatō vājibhiḥ ṣunām | ījē ya-
 jñēshu yajniyam || 4 || tvām imā vāryā purū divodāsāya
 sunvatē | bharādvājāya dāsūshe || 5 || 21 ||

४२२१ त्वं दूतो अमर्त्य आ बह्वा दैव्यं जनम् । शृण्वन्विप्रस्य सुष्टुतिम् ॥६॥
 त्वमग्ने स्वाध्वोऽं मतीसो देववीतये । यज्ञेषु देवमीळते ॥७॥
 तव प्र यक्षि संहशमुत क्रतुं सुदानवः । विश्वे जुषन्त कामिनः ॥८॥

tvām dūtō amartya ā bahā daivyaṁ jānam | śṛṇvān
 viprasya suṣṭutīm || 6 || tvām agne svādhvō mātīso devā
 vītaye | yajñēshu devām ilate || 7 || tāva prā vakshi saṁdṛi-
 sam utā krātum sudānavah | vīśve juṣhanta kāmīnaḥ || 8 ||

O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind. 1

So, may you illumine the great cosmic powers with your exhilarating glories, and may you bring hither the divine forces and help them in their assigned functions. 2

O adorable Lord, creator, doer of great deeds, and the performer of cosmic sacrifice, you know the paths and ways, and how to travel and function with speed. 3

The nourisher, the household head, has been joyfully praising you for your two-fold functions (creative and sustaining) and has been worshipping you, O adorable, with sacrifices. 4

As you confer many of such blessings upon the servants of people, whilst they present libations, so now may you grant them the same to the actual offerer, the sustainer of the family with food and wealth. 5

O immortal messenger, may you bring hither the enlightened people, on hearing the adoration of the wise. 6

O adorable Lord, whilst engaged in noble deeds, the mortals of pious thoughts invoke you for the satisfaction of the enlightened ones. 7

O Lord, those who are liberal givers, and well-wishers of all, enjoy your splendour and perform the selfless deeds. May you bless them. 8

त्वं होता मनुहितो वह्निरसा वदुष्टरः । अग्ने यक्षि द्विवो विगोः ॥९॥
अम् आ याहि वीतये गृणानो हव्यदातये । नि होता सत्सि बर्हिषि ॥१०॥

tvām hótā mánurhito vāhnir āsā vidúṣṭarah | āgne yākshi
divó víśah ॥ 9 ॥ ágna ā yāhi vītaye grīṇāno havyádātaye |
ní hótā satsi barhīshi ॥ 10 ॥ 22 ॥

॥२३॥ तं त्वा समिद्धिरङ्गिरो घृतेन वर्धयामसि । बृहच्छोचा यविष्ठ ॥११॥
स नः पृथु श्रवाय्यमच्छा देव विवाससि । बृहदग्ने सुवीर्यम् ॥१२॥
त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥१३॥
तमु त्वा दध्यङ्गिः पुत्र ईधे अथर्वणः । वृत्रहर्णं पुरन्दरम् ॥१४॥
तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् । धनञ्जयं रणे रणे ॥१५॥

tām tvā samídbhir aṅgiro ghṛitēna vardhayāmasi | brī-
hác chocā yavishṭhya ॥ 11 ॥ sá naḥ prithú śravāyyam áchā
deva vivāsasi | brīhád agne suvīryam ॥ 12 ॥ tvām agne pūsh-
karād ádhy átharvā nir amantūata | mūrdhnó víśvasya
vāgbátah ॥ 13 ॥ tām u tvā dadhyāññī řīshih putrá idhe
átharvanah | vṛitrahāṇam puramdarām ॥ 14 ॥ tām u tvā pā-
thyó vṛishā sām idhe dasyuhāntamam | dhanamjayām raṇe
-raṇe ॥ 15 ॥ 23 ॥

O adorable Lord, ever a help to people, the bearer of offerings to Nature's bounties, as if by your own mouth, the most wise and the liberal giver, may you cherish the godly people by your blessings. 9

Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver. 10

O vital Lord, we augment your glory with fuel of austerity and oil of love. May your glory blaze high, O ever-young Lord. 11

O adorable Lord, verily bestow upon us extensive, respectful and great heroic vigour. 12

O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe. 13

The thoughtful seers, and the resolute discoverers kindle your glory, O fire-divine, the destroyer of the formidable evils. 14

The virtuous sage, the showerer, kindles you, the destroyer of evil forces on the occasion of each and every struggle to win prosperity. 15

॥१४॥

एह्यु पु ब्रवाणि तेऽमं इत्येतरा गिरः । पुमिर्वर्धासु इन्दुभिः ॥१६॥
 यत्र कं च ते मनो दक्षं दधसु उत्तरम् । तत्रा सर्वः कृणवसे ॥१७॥
 नहि ते पुर्तमक्षिपद्ब्रुवन्नेमानां वसो । अथु दुर्वो वनवसे ॥१८॥
 आग्निरेगामि भारतो वृत्रहा पुरुचेतनः । दिवोदासस्य सत्पतिः ॥१९॥

éhy ū shú brávāṇi té 'gna ittbétarā girah | ebhír var-
 dhāsa indubhiḥ || 16 || yātra kvā ca te māno dāksham da-
 dhasa úttaram | tātrā sūdah kṛiṇavase || 17 || nahí te pūrtām
 akshipād bhūvan nemānām vāso | áthā dúvo vanavase
 || 18 || ágnír agāmi bhārato vṛitrahā purucétanah | divodā-
 sasya sátpatiḥ || 19 ||

॥२०॥

स हि विश्वाति पार्थिवा रयिं दाशन्महित्वना । वन्वन्नवतो अस्तृतः ॥२०॥
 स प्रत्नवन्नवीयसाग्ने शुभ्रेन संयता । बृहत्तन्थ भानुना ॥२१॥
 प्र वः सखायो अग्नये स्तोमं युहां च धृष्णुया । अर्चं गायं च वेधसे ॥२२॥
 स हि यो मानुषा युगा सीद्वीतो कविक्रतुः । दूतश्च हव्यवाहनः ॥२३॥
 ता राजाना शुचिंश्रुतादित्यान्भारते गुणम् । वसो यक्षीह रोदसी ॥२४॥

sá hí víśvāti párthivā rayim dāsan
 mahitvanā | vanvānn āvāto ástritah || 20 || 21 ||

sá pratnavān náviyasāgne dyumnéna samyātā | brihāt
 tatantha bhānúnā || 21 || prá vaḥ sakhāyo agnáye stómam
 yajūām ca dhṛishṇuyā | ára ca gāya ca vedhāse || 22 || sá hí
 yó mánushā yugá sídad dhótā kavikratuḥ | dūtāḥ ca ha-
 vyavāhanah || 23 || tā rájānā śucivratādityān mārutam ga-
 nām | vāso yākshibā ródasī || 24 ||

O adorable Lord, may you be with us. We shall augment you with drops of divine love. 16

Where-so-ever and upon what-so-ever your kindness is directed, you make him eminent, and give uncommon vigour; and in his heart you make your own abode. 17

Let not the blaze of your full glory be distressing to the eye, O the giver of dwellings to your humble votaries; may you be pleased to accept our services. 18

Adorable Lord, the sustainer of all, the destroyer of the enemies of enlightened, the cognizant of all and the benign protector of people's servants, has been invoked hither by our praises. 19

Surpassing all earthly things, may He, unresisted and unassailed, destroy our enemies by His greatness, and bestow prosperity on us. 20

O adorable Lord, you have overspread this vast firmament with radiant concentrated lustre, always fresh and new. 21

May you sing praises, and offer worship, my friends, to the foe-discomfiting supreme adorable creator. 22

May the adorable Lord, the eternal invoker of Nature's bounties, the doer of wise deeds, the messenger of divine powers, and bearer of oblations, be with us as ever, whilst we perform selfless acts. 23

May you honour on this occasion the two regal divinities (the light and bliss or the sun and the ocean), the numerous suns, the company of vital winds, also heaven and earth. 24

॥२५॥

वर्त्मा ते अग्ने संदृष्टिरिष्यते मर्त्याय । ऊर्जो नपादुसृतस्व ॥२५॥

क्रत्वा दा अस्तु श्रेष्ठोऽद्य त्वा वन्वन्त्सुरेकर्णाः । मर्तो आनाश सुवृक्तिम् ॥२६॥

ते ते अग्ने त्वोर्ता दुष्यन्तो विश्वमायुः ।

तरन्तो अर्यो अरातीर्वन्वन्तो अर्यो अरातीः ॥२७॥

अग्निस्तिग्मेन शोचिषा यासुद्विध्वं न्युत्रिणम् । अग्निर्नो वनते रयिम् ॥२८॥

सुवीरं रयिमा भर जातवेदो विचर्षणे । जहि रक्षोसि सुक्रतो ॥२९॥

त्वं नः पाह्यंहसो जातवेदो अघायनः । रक्षो णो ब्रह्मणस्त्वे ॥३०॥

vāsvi te agne sām̐drishtiḥ

ishayaté mārtyāya | ūrjo napād amṛitasya ॥ 25 ॥ 25 ॥

krātvā dā astu śrēṣṭho 'dyā tvā vanvān surēkṛṇāḥ |

mārta ānāśa suvṛiktīm ॥ 26 ॥ ॥ 26 ॥ te te agne tvōtā ishāyānto

vīśvam āyuh | tāranto aryo ārātir vanvānto aryo ārātīḥ

॥ 27 ॥ agnis tigmēna śocīṣhā yāsad vīśvaṃ ny ātrīṇam |

agnir no vanate rayīm ॥ 28 ॥ suvīraṃ rāyīm ā bhara jāta-

vedo vīcarshaṇe | jahi rākṣhāṁsi sukrato ॥ 29 ॥ tvāṃ naḥ

pāhy āñhaso jātavedo aghāyatāḥ | rākṣhā no brahmaṇas

kave ॥ 30 ॥ ॥ 30 ॥

॥३१॥

यो नो अग्ने दुरेव आ मर्तो वधाय दाशति । तस्मान्नः पाह्यंहसः ॥३१॥

त्वं तं देव जिह्वया परि बाधस्व दुष्कृतम् । मर्तो यो नो जिघांसति ॥३२॥

मुरद्वाजाय सप्रथः शर्म यच्छ सहन्त्य । अग्ने वरेण्यं वसु ॥३३॥

yó no agne duréva a mārto vadháya dáśati | tásman
naḥ pāhy āñhasaḥ ॥ 31 ॥ tvāṃ tāṃ deva jīhvāyā pari bā-
dhasva duṣkṛitam | mārto yó no jīghāṁsati ॥ 32 ॥ bharād-
vājāya sapráthah śárma yacha saḥantya | āgne váreṇyam
vāsu ॥ 33 ॥

O source of strength, The immortal adorable Lord, may your glorious radiance bestow food upon your mortal worshipper. 25

May the donor of the oblation, propitiating you by his acts today be exalted, and rendered very opulent, may such mortal be diligent in your praise. 26

O adorable Lord, may they who are protected by you, and who wish for themselves the whole term of life, fight down the malice of the foe and overcome the hostile assailants. 27

May the Lord, with His sharp flame, cast down each destructive devourer; may He grant us precious treasures. 28

O all-knowing, all-wise sage, bring us wealth with good posterity. O performer of benevolent deeds, destroy the demoniac forces. 29

Preserve us, O omniscient Lord, from sin; O poet of the divine verses, protect us from the malevolent. 30

O Lord, may you defend us from sin, and the malevolent mortal, who threatens us with murderous weapon. 31

O fire-divine, may you drive from us with your flame that evil doer, the mortal who seeks to kill us. 32

O subduer of adversaries, grant infinite happiness and most agreeable wealth to the person who uses his riches for the service of others. 33

अग्निर्वृत्राणि जह्ननद्रविणस्युर्विपुन्यया । समिद्धः शुक्र आहुतः ॥३४॥
गर्भे मातुः पितुः पितृना विदियुतानो अक्षरे । सीदन्नृतस्य योनिमा ॥३५॥

॥३८॥ ब्रह्म प्रजावदा भर जातवेदो विचर्षणे । अग्ने यदीदयदिवि ॥३६॥
उप त्वा रण्वसंदश प्रयस्वन्तः सहस्कृत । अग्ने समूज्महे गिरः ॥३७॥
उप च्छायामिव घृणेरगन्तु गर्भे ते वयम् । अग्ने हिरण्यसंदशः ॥३८॥

agnir vṛitrāṇi jahṇanad draviṇasyúr vipa-
yáyā | sāmiddhaḥ śukrá áhutaḥ || 34 || 'gárbhe mātúḥ pi-
túḥ pitá vididyutānó aksháre | sídann rítisya yónim á
|| 35 || 27 ||

bráhma prajāvad á bhara jātavedo vícarshane | ágne
yád didáyat divi || 36 || ápa tvā ranvāsamdrīṣata prāyas-
vantaḥ sabaskṛita | ágne samūjmahe girāḥ || 37 || ápa chā-
yām iva ghrīner áganma sáma te vayám | ágne hiraṇya-
samdrīṣaḥ || 38 ||

य उग्र इव शर्यहा तिग्मशृङ्गे न वंसगः । अग्ने पुरो रुरोजिथ ॥३९॥
आयंहस्तेन स्वादिने शिशुं जातं न विभ्रति । विशामुग्निं स्वच्छुरं ॥४०॥
॥३८॥ प्र देवं देववींति ये भरता वसुवित्तमम् । आस्ये योनीं निधीवतु ॥४१॥
आ जातं जातवेदसि प्रियं शिक्षीतातिथिम् । स्योन आ गृहपतिम् ॥४२॥

yá ugrá iva śaryahá tigmasrīṅgo ná vān-
sagaḥ | ágne puro rurójitḥa || 39 || á yám háste ná kbādi-
nam śīsum jātām ná vibhrati | viśām agnīm svadhvaranā
|| 40 || 28 ||

prá devám devávitaye bháratā vasuvittamam | á své yó-
nau ní śhidatu || 41 || á jātām jātāivedasi priyám śīṣitāti-
thim | syoná á gṛihápatim || 42 ||

May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries. 34

He is radiant in the embryo of maternal (earth), also on the imperishable altar, and is the cherisher of the paternal heaven. He is always present with us in an inner conscience, the seat of holy law. 35

O omniscient Lord, all-beholder, bring to us food and progeny, such nourishing elements, as may shine to heaven. 36

O resplendent fire-divine, offering readily inflammable, food. We enkindle you from time to time by our prayers. 37

O resplendent Lord, glittering like gold, we come to you for shelter, as men seek shade, to avoid scorching heat. 38

O adorable Lord, you are like a fierce archer, or like a sharp-horned bull, capable of breaking the forts of evils. 39

May we worship adorable Lord, whom priests bear in their arms like an infant, newly-born babe; He is the consumer of holy offerings of men. 40

May you enshrine the divine Lord, the bestower of infinite wealth, to receive the favour of Nature's bounties. Let Him be seated in the chamber of your heart, His appropriate seat. 41

May you welcome Him like a beloved guest as soon as He is revealed and enshrine the Lord, the head of the family as if, in the soft corner of your heart. 42

अग्ने युक्त्वा हि ये नवाश्वासो देव साधवः । अरं वहन्ति मन्यवे ॥४३॥
 अच्छा नो याहा बहाभि प्रयांसि वीतये । आ देवान्सोमपीतये ॥४४॥
 उदमे भारत धुमदजस्त्रेण दर्विद्युतत् । शोचा वि भाहजर ॥४५॥

agne yuktvā hi yé tāvā-
 svāso deva sādhaivah | āraṇi vāhanti manyāve || 43 || ācha
 no yāhy ā vahābhi prāyaṁsi vītāye | ā 'devāṁ sōmapītaye
 || 44 || ūd agne bhārata dyumād ājasreṇa dāvidyutat | śocā
 vi bhāhy ajara || 45 || 20 ||

॥४३॥ वीती यो देवं मर्तो दुवस्येदुमिमीळीताध्वरे हविष्मान् ।
 होतारं सत्ययज्ञं रोदस्योरुत्तानहस्तो नमसा विवासेत् ॥४६॥
 आ ते अम ऋचा हविर्हृदा तुष्टं भरामसि ।
 ते ते भवन्तुक्ष्णं ऋषभासो वृशा उत ॥४७॥
 अग्निं देवासो अग्रियमिन्धते वृत्रहन्तमम् ।
 येना वसुन्याधृता तृष्णा रक्षीसि वाजिनो ॥४८॥

vīti yó devāṁ mārto duvasyéd agnīm īlītādhvaré havī-
 śhmān | hōtāraṁ satyayajñaṁ rōdasyor uttānāhasto nāmasā
 vivāset || 46 || ā te agna ricā havīr bṛidā tashṭām bharā-
 masi | té te bhavantūkshāṇa ṛishabhāso vaśā utā || 47 ||
 agnīm devāso agriyam indhāte vṛitrahāntamam | yēnā vā-
 śhny ābhṛitā ṭṛiḷhā rākshāṁsi vājīnā || 48 || 20 ||

Harness, O divine Lord, your well-trained vital forces, who bear you quickly to our benevolent desired ends. 43

Come, O Lord, towards us and bring along with you the divine powers, for participation and enjoyment. 44

Blaze up, O Lord, bearer of homage. May you shine undecaying, O radiant Lord; shine with undecaying lustre. 45

Who-so-ever offers homage to any of the powers, let him at his ceremony worship with uplifted hands the adorable Lord, the invoker of heaven and earth, the performer of the sacrifice with the oblations of truth. 46

We offer to you, O Lord, the homage issuing forth from our hearts, and transmitted in the words of the Vedic verses. May the virile bulls, bullocks and cows be dear to you as your own. 47

The enlightened devotees kindle fire-divine, the prime inspirer, the one who dispels the clouds of ignorance, reprocures for us the lost wisdom and destroys evil tendencies. 48

(१७) पतन्नां पतन्ना

(१-१०) पतन्नां पतन्नास्य पतन्नां पतन्नास्यो भवन्ति । इन्द्रो देवता । (१-१५) प्रफारिषत्पतन्नां
पिबुः । (१५) पतन्नास्य पतन्नां पतन्नां पतन्नां ॥

॥ हरिः७३ ॥

१० पिब सोममभि यमुग्र तर्दे ऊर्वं गव्यं महि गुणान इन्द्र ।
वि यो वृष्णो वपिषो वज्रहस्त विश्वा वृत्रममित्रिया शवोभिः ॥१॥
स ई पाहि य ऋजीषो तर्दे यः शिप्रवान्वृषभो यो मंतीनाम् ।
यो नोत्रभिर्हृष्टभृयो हरिष्ठाः स इन्द्र पित्रो अग्नि तृन्धि वाजान् ॥२॥
एवा पोहि प्रजया मन्दन्तु त्वा श्रुधि ब्रह्म वावृधस्वोत्त गीभिः ।
आविः सूर्यं हृणुहि पीपिहीषो जहि शर्वरभि गा इन्द्र तृन्वि ॥३॥

17.

Pibā sōmam abhi yām ugra tārda ūrvām gavyam mahi
guṇānāṁ indra | vi yō dhriṣṇo vādhiṣho vajrabasta viśvā
vṛitrām amitriyā sāvobhiḥ || 1 || sā im pāhi yā ṛjīṣhī tāru-
tro yāḥ śipravān vṛishabhō yō matnām | yō gotrabhīd va-
jrabhrīd yō harishṭhāḥ sā indra citrān abhi trindhi vājān
|| 2 || evā pāhi pratnāthā māndatu tvā śrudhī brāhma vāvṛi-
dhāsvotā girbhīḥ | āviḥ sūryam kṛiṇuḥ pīpīṣho jābi śā-
trūr abhi gā indra trindhi || 3 ||

ते त्वा मदा बृहदिन्द्र स्वधाव इमे पीता उक्षयन्त द्युमन्तम् ।
महामनून् तुयसं विभूतिं मत्सुरासो जर्हन्त प्रसाहम् ॥४॥
येभिः सूर्यमुषसं मन्दसानोऽवासयोऽप इच्छन्ति दद्रेत् ।
महामर्दि परि गा इन्द्र सन्तं नुव्या अच्युतं सदेसुत्परि स्वात् ॥५॥

tē tvā mādā bṛihád indra
svadhāva imé pitā ukshayanta dyumāntam | mahām ānū-
nam tavāsam vibhūtim matsarāso jarhṛishanta prasāham
|| 4 || yēbhiḥ sūryam ushāsam mandasānō 'vāsayo 'pa dṛi-
hāni dādrat | mahām ādrim pari gā indra sántam nutthā
ācyntam sādasaḥ pāri svāt || 5 ||

O powerful resplendent self, be delighted by the draught of spiritual joy, inspired by which, you restore the lost treasure of knowledge, and subdue evil tendencies. O possessor of adamantine will power, you overcome the devil of ignorance and all obstructive forces. 1

Cherish, O innerself, the preserver, the possessor of beautiful form, the showerer of blessings on those who praise you, the breaker of formidable obstructions, the user of adamantine will power and the controller of sense organs. May you relish our spiritual joy and bestow upon us all sorts of nourishment. 2

Drink it as of old, and may it exhilarate you. Hear our prayer, and be exalted by our praises; make the sun of spiritual radiance visible; provide us nourishment, and destroy our enemies, and restore the subdued wisdom. 3

Abounding in knowledge, O resplendent soul, let these exhilarating experiences inspire you exceedingly. O mighty one, let the inebriating joy delight you, who are deficient in no way and are powerful, manifold, and the overcomer of evil forces. 4

O innerself, through the exhilaration of this spiritual joy, you have given splendour to the sun and the dawn, in order to drive away the gloom of ignorance. Your light penetrates the rocks of formidable obstructions, which have concealed the true knowledge. 5

४२४

तव कृत्वा तव नहंसनाभिरामासु एकं गच्छा नि दीधः ।
 ओषोर्दुरं उस्त्रियाम्यो वि दृक्खोदुर्वोद्वा असृजो अङ्गिरस्वान् ॥६॥

प्राथ क्षं महि दंसो व्युर्वीमुष चामृष्वो बृहदिन्द्र स्तभायः ।
 अर्धरयो रोदसी देवपुत्रि प्रले मातरा यक्षी क्रुतस्य ॥७॥
 अर्धं त्वा विश्वे पुर इन्द्र देवा एकं तवसे दधिरे भराय ।
 अदेवो यदुभ्योहिष्ट देवान्स्त्वर्षाता वृणत इन्द्रमर्च ॥८॥

tāva krātvā tāva tād daṁśanābhir āmāsu pakvaṁ śācyā
 nī dīdhaḥ | aśrjo dūra usriyābhyo vi dṛṣṭhōd ūrvād gā
 asrijo āngirasvān || 6 || paprātha kshām māhi dāṁso vy
 ūrvīm ūpa dyām ṛishvó bṛihád indra stabhāyab | ádhārayo
 ródasi deváputre pratiné mātara yahvī ṛitāsya || 7 || ádha
 tvā víśve purá indra devá ékaṁ tavāsaṁ dadhire bhā-
 rāya | ádevo yád abhy aúhishta devān svārshātā vṛiṇata
 indram ātra || 8 ||

अथ योर्विश्वे अप सा नु वज्राहितानमद्रियसा स्वस्य मुन्योः ।
 अहिं यदिन्द्रो अम्योहसानं नि विहिंश्चायुः श्रुथे जघानं ॥९॥
 अथ त्वष्टा ते मह उग्र वज्रं सहस्रशृष्टिं ववृत्तच्छ्रुताधिम् ।
 निकाममरमणसं येन नवन्तमहिं से पिणगृजीविन् ॥१०॥

ádha dyaus cit te āpa sá nú vājṛād dvi-
 tānamad bhiyāsā svāsya manyoh | āhim yád indro abhy
 óhasānam ní cid viśvāyuh śayáthe jaghána || 9 || ádha tvá-
 shṭā te mahá ugra vājraṁ sahásrabhṛishtiṁ vavṛitac cha-
 tāśrim | níkāmam arāmaṇasaṁ yéna nāvantaṁ āhim sām
 piṇag ṛiṣhin || 10 || २ ||

By your wisdom, by your deeds, through your power, you develop the mature wisdom in the immature mind, you open the strong doors for fresh thinking. Associated with vital energies of body, you liberate thoughts from their bondage. 6

O soul, you have filled the whole body with your functions. You the superior, has given support to the activity of mind. You sustain the body and mind both, whose children are the sense organs and who are the old and mighty parents of sacrifice of our physical existence. 7

All the senses accept you, O inner-self, as their mighty chief for fighting life's battle in front. When impious vices assail the senses, the vital complex of body gives support to the inner-self in the conflict of life. 8

When the inner-self the giver of strength, strikes the assailing dragon of vices, the mind bows down in the two-fold dread of your resolute will power, and your personal wrath. 9

Mighty inner-self, the architect of universe, constructs for you the spiritual weapon, which is like a thousand edged, the hundred-angied thunderbolt, wherewith you crush the ambitious, audacious, loud-shouting dragon of ignorance. 10

११। वर्धन् विश्वे मरुतः सजोषाः पचच्छतं महिषौ इन्द्र तुभ्यम् ।
 पूषा विष्णुस्त्रीणि सरसि धावन्वृत्रहणं मदिरमुंशुर्मसौ ॥११॥
 आ क्षोदो महि वृतं नदीनां परिष्ठितमस्रज ऊर्मिमपाम् ।
 तासामनु प्रवत इन्द्र पन्थां प्रादयो नीचरिपतः समुद्रम् ॥१२॥
 एवा ता विश्वा चक्रवांसमिन्द्रं महामुग्रमज्युयं सहोदाम् ।
 सुवीरं त्वा स्वायुधं सुवज्रमा जग्न नव्यमवसे ववृत्वात् ॥१३॥

vārdhān yām viṣve marútaḥ sajóśhāḥ pácaś chatām
 mahishāū indra tūbhyam | pūsha śishnus trīni sārāṁsi dhā-
 van vṛitrahānam madirām aṁsam asmai || 11 || ā kshódo
 máhi vritām nadínām parishthitam asrija ūrmīm apām |
 tāsām ānu pravāta indra pānthām prādayo nícīr apasah
 samudrām || 12 || evā tā víśvā cakrivāṁsam indram mahām
 ugrām ajuryām sahodām | suvīram tvā svāyudhām suváj-
 ram ā bráhma návyam ávase vavṛityāt || 13 ||

स नो वाजाय श्रवस इषे च राये धेहि द्युमतं इन्द्र विप्रान् ।
 भ्रुवद्वजे नूवत इन्द्र सुरीन्द्रिवि च सौधि पार्ये न इन्द्र ॥१४॥
 अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीरः ॥१५॥

sá no vājāya
 srávasa ishé ca rāyé dhehi dyumáta indra víprān | bharád-
 vāje nrvāta indra sūrīn divi ca smaidhi pārye na indra
 || 14 || aya vajam devābitam sanema mādema śatāhimāḥ su-
 vírāḥ || 15 || ॐ ||

O inner-self, all the vital faculties of human body, with one accord, exalt you. Hundreds of great gifts are provided to you by the all pervading and all sustaining vital breaths. May the three joy-giving streams of nectar flow to him for exhilaration and cure. 11

You set free the rushing channels of thoughts, the arrested and flooded ones. You direct them to their downward paths; you send them rapidly down to the ocean. 12

O inner-self, you are the source of all these faculties, you are mighty, formidable, undecaying, and the giver of strength; you are brave and well-armed, the bearer of resolute will-power; may our new prayer bring you to our protection. 13

May you, O resplendent Lord, uphold us, the devout, for the sake of food, for sustenance, for nourishment, for wealth; bestow upon the wise devotees pious posterity, with numerous attendants; be with us, O inner-self, on the day of trial. 14

May we, by this prayer, obtain food by your grace: may we, blessed with excellent progeny, be happy for a hundred winters. 15

(१८) महादेवा कृतम्

(१-१०) पञ्चदशार्पणान्य वृक्षस्य बार्हस्पत्यो अग्रामं कृतिः । इन्द्रो वेचता । विष्णुः कम्पः ॥

१४० तमुं पुहि यो अभिमूलोजा वन्वन्नवातः पुरुहुत इन्द्रः ।
 अपाब्धमुग्रं सहमानमाभिर्गोभिर्वैधं वृषसं चर्षणीनाम् ॥१॥
 स युध्मः सत्वा खज्जुक्तमद्वा तुविश्रक्षो नदनुमौ ऋजीपी ।
 वृहद्रेणुश्चर्वनो मानुषीणामेकः कृष्टीनामभवत्सहावा ॥२॥
 त्वं ह नु लददमायो दस्युरेकः कृष्टीस्वनोरायीय ।
 अस्ति स्विन्न वीर्यं तत् इन्द्र न स्विदस्ति नैनूथा वि वीचः ॥३॥

18.

Tām u śhṭuhi yó abhībhūtyojā vanvānn āvātaḥ puru-
 hūtā indraḥ | āśhālham ugrām sāhamānam ābhīr gīrbhīr
 vardha vṛishabbhām carshaṇīmām || 1 || sā yudhmāḥ sātva
 khajakṛit samādvā tuvinirakṣhó nadanumāḥ ṛijishī | bṛibād-
 reṇuḥ cyāvano māmushīṇām ékaḥ kṛishṭīnām abhavat sa-
 hāvā || 2 || tvām ha nú tyād adamāyo dāsyaūr ékaḥ kri-
 śhṭīr avanor āryāya | āsti svin nú vīryām tát ta indra ná
 svid asti tád ṛitnṭhā ví vocaḥ || 3 ||

सदिद्धि तं नुविजानस्य मन्ये सहः सहिष्ठ तुरतस्तुरस्य ।
 उग्रमुग्रस्य तवमस्तवीयोऽर्धस्य रघ्नुरो वभूव ॥१॥
 नलः प्रनं मुख्यमस्तु युष्मे इत्था वदद्विर्वलमङ्गिरोभिः ।
 हलच्युतच्युदस्मेपयन्तमृणोः पुरो वि दुरो अत्य विश्वाः ॥२॥

sād id dhī te tuvijātā-
 sya mānye sāhaḥ sahiṣṭha turatā turāsya | ugrām ugrā-
 sya tavāsas tāvīyó 'radhrasya radhratūro babhūva || 4 || tán
 naḥ pratnām sakhyām astu yushmé itthā vādadbhir valām
 āṅgirobbhiḥ | hānn acyutacyud dasmeshāyantam ṛiṇóḥ puro
 ví dūro asya víśvāḥ || 5 || ॥

May you adore the resplendent Lord, who is invoked by many, is formidable in vigour, the destroyer of enemies and unharmed by foes and magnify His glory through these hymns. He is the one, whose laws cannot be transcended and who is strong, victorious and showerer of benefits on mankind. 1

He is ever the combatant, heroic, impartial, sympathetic, loud-voiced, benefactor of everyone, straight forward, The one who whirls up the dust high, sympathiser and the sole protector of human race. 2

O Lord, you are the one who alone dominates over the evil, subdues the vicious forces and rescues virtuous men. Is this or is it not your accomplishments O Lord? If it be not, then declare it now, without reservation. 3

O powerful, resplendent Lord, I believe that this power is always within you, which is manifest in your benevolent deeds. You are the enemy of the animosity; you are strong of the strong, most mighty of the mighty and conquerer of the apparently unassailable evil. 4

May our eternal bond of friendship with you and vital forces endowed with strength be determined. O wondrous, the caster down of firm rocks of darkness, may you destroy the fresh strongholds of evils and force open the cities and all the gates. 5

स हि धीभिर्हव्यो अस्त्युग्र ईशानकृम्हति वृत्रतूषी ।
 स लोकसाता तनय स वज्री वितन्तसार्यो अभवत्समस्तु ॥६॥
 स मज्जना जनिम् मानुषाणाममर्त्येन नास्नाति प्र संसे ।
 स युष्मेन स शर्वस्येन गया स वीर्येण नृतेभः समोकाः ॥७॥

sá hí dbibhír hávyo ásti ugrá īśānakṛīn mahatī vṛitra-
 tūrye | sá tokāsātā tánaye sá vajrī vitanasāryō abhavat
 samātsu || 6 || sá majjánā jánima mánushāṇām ámartylene
 nāmñāti 'prá sarsre | sá dyumnéna sá śavasotā rāyā sá vīr-
 yeṇa nṛitamah śámokāḥ || 7 ||

स यो न मुहे न मिथु जनो भृत्सुमन्तुनामा सुसुरिं धुनिं च ।
 वृणक्पिपुं शम्भरं शुष्णमिन्द्रः पुरां च्योनाय शयथाय न चित् ॥८॥
 उदवता त्वक्षसा पन्पसा च वृत्रहत्याय रथमिन्द्र तिष्ठ ।
 धिष्व वज्रं हस्त आ दक्षिणत्राभि प्र मन्द पुरुदत्र मायः ॥९॥
 अग्निर्न शुष्के यनमिन्द्र हेती रक्षो नि धक्ष्यशनिर्न भीमा ।
 भम्भीरयं क्रुज्वया यो रुरोजाध्वानयदुरिता दुम्भयच्च ॥१०॥

sá yó ná muhé ná mithū jāno
 bhūt surāntunāmā cūmurim dhūnim ca | vṛiṇák pípruṇ
 śambaram śuśhṇam indrah purām cyautnāya śayāthāya nū
 cit || 8 || udāvata tvākshasā pānyasā ca vṛitrahātyāya rā-
 tham indra tiṣṭha | dhishvá vājraṇ bāsta ā dakṣhiṇatrā-
 bhī 'prá manda purudatra māyāḥ || 9 || agnīr ná śuśhikam
 vānam indra hetī rāksho ní dhakshy aśānir ná bhimā |
 gambhūrāya ṛishvāyā yó rurójādhvānayat duritā dambhā-
 yac ca || 10 || ॥

He the supreme Lord is to be invoked through these sacred hymns, while He shows His strength in conquering evil forces. He has adamant will power to wield, and is the one who is to be glorified in conflicts for the sake of sons and grandsons. 6.

He with His immortal, foe-humiliating might promote the capacity of all human generations to multiply. He, the chief-leader, dwells in the universe with splendour, with glory, valour and riches. 7

The supreme Lord destroys those who are greedy, proud, selfish, cruel, violent and suckers. He is strong enough to crush the guile; he never goes astray, and is never false. He promptly exerts to over-throw the castles of evils. 8

O resplendent Lord, may you with your praiseworthy and laudable might, ascend your chariot to destroy the devil of ignorance. In your right hand, you hold fast the formidable punitive justice and shatter delusions around us. 9

O resplendent Lord, your fearful adamant bolt of justice burns to ashes all ill-tendencies, in like manner as fire consumes dry trees. With your great, resistless and mighty power, you destroy all evil passions. 10

॥ ११ ॥

आ सहस्रं पृथिविरिन्द्र राया तुविद्युन्न तुविवाजेभिर्वाक ।
 याहि सूनो सहस्रो यस्य नू चिददेव ईशं पुरुहूत योतोः ॥११॥
 प्र तुविद्युन्नस्य स्वविरस्य घृष्वेर्दिवो ररपशो महिमा पृथिव्याः ।
 नास्य शत्रुर्न प्रतिमानमस्ति न प्रतिष्ठिः पुरुमायस्य सह्योः ॥१२॥

ā sahasram pathibhir indra rāyā tūvidyumna tuvivāje-
 bhir arvāk | yāhi sūno sahaso yāsya nū cid ādeva īśe pu-
 ruhūta yōtoḥ || 11 || prā tūvidyunnāsya sthāvīrasya ghrīsh-
 ver divo rarapṣe mahimā prithivyāḥ | nāsya śātrur nā
 pratimānam asti nā pratishtbhi purumāyāsya sāhyoḥ || 12 ||

प्र तते अद्या करणं कृतं भुक्तुस्तं यदायुर्मतिधुग्वमस्ये ।
 पुरु सहस्रा नि शिशा अभि क्षामुत्तूर्यमाणं घृषता निनेध ॥१३॥
 अनु त्वाहिष्ठे अघं देव देवा मदुन्विक्षे कवितमं कवीनाम् ।
 करो यत्र वरिवो बाधिताय दिवे जनाय तन्वे गृणानः ॥१४॥
 अनु यावापृथिवी तत् ओजोऽमेत्या जिहत इन्द्र देवाः ।
 कृप्वा कृन्नो अकृतं यत्ते अस्त्युक्तं नवीयो जनयस्व यज्ञोः ॥१५॥

prā tāt te adyā karanam kṛitām bhūt kūtsam yād āyūm
 atithigvām asmai | purā sahasrā nī śiśā abhi kshām ūt
 tīrvayāṇam dhrīshatā ninetha || 13 || ānu tvāhighue ādha
 deva devā mādan vīśve kavītamam kavīnām | kāro yātra
 vārivo bādhitāya divé jānāya tanvè gṛiṇānāḥ || 14 || ānu
 dyāvāprithivī tāt ta ūjō 'martyā jihata indra devāḥ | kṛi-
 shvā kṛitno ākṛitam yāt te āsty ukthām nāvīyo janayasva
 yajñāḥ || 15 || ॥

O most opulent resplendent Lord, source of strength, invoked by all, may you come here by thousand paths, bestowing thousands of riches; no demoniac power is able to keep you at a distance. 11

The vastness of this opulent ancient, the demolisher, exceeds that of the heaven and earth. There is no opponent, no counterpart, no rival to Him, the victorious one, abounding in wisdom. 12

The blessings, you bring for the men of intuitive knowledge, men of perseverance and the renounced persons are being celebrated today and you have granted many thousands of gifts to them and you quickly elevate the most rapid and active devotee over the earth by your power. 13

O resplendent Lord, the wisest of the wise, all enlightened sages have glorified you since you destroy the deyl of ignorance, deadly as serpent. When propitiated, you liberally give wealth to the distressed worshipper and happiness to his people. 14

O resplendent Lord, all immortal powers of the heaven and the earth acknowledge your might. O doer of many deeds, now may you accomplish that which is left undone so far. May you give us a new hymn to be sung at your worship. 15

(१५) एकोनविंश सूक्तम्

(१-१३) पराहधर्मेष्वाभ्य मृतम्य शर्ममृत्यो अग्नाय ऋषिः । इन्द्रो देवता । प्रिद्वान् उन्म ०

॥ १ ॥

महौ इन्द्रो नृवदा चर्षणिप्रा उन द्विवर्हा अमिनः सहोभिः ।

अस्मद्रथम्वचूधे वीर्यायोरुः पूथुः सुकृतः कर्तुमिभूत् ॥ १ ॥

इन्द्रमेव धिपणा सातथे धादूहन्तमृष्वमजरं युवानम् ।

अपाब्धेन शर्वसा शूशुवांसं सयाम्भियो वचूधे अतामि ॥ २ ॥

10.

Mahān indro nṛivād ā carṣaṇiprā atā dvivārlhā ami-
nāḥ sāhobhiḥ | asmadryāḡ vāvṛidhe vīryāyoruḥ prithūḥ sū-
kṛitāḥ karṭṛibhir bhūt || 1 || īndram evā dhishāṇā sātaye
dhād bṛihantam ṛishvām ajāram yūvānam | āśālḥena śā-
vasā śūśuvāṁsam śadyās cid yō vāvṛidhe āsāmi || 2 ||

पूथू कुरक्षा बहुला गर्मस्ती अस्मद्रथवसं मिमीहि श्रवींसि ।

यूथेवं पश्वः पशुपा दमूना अस्मौ इन्द्राभ्या ववृत्स्वाजौ ॥ ३ ॥

तं व इन्द्रं चतिर्नमस्य शार्कैरिह नूनं वाजयन्तो हुवेम ।

यथा चित्पूर्वं जरितारं आसुरनेया अनवद्या अरिष्टाः ॥ ४ ॥

धृतव्रतो धनदाः सोमवृद्धः स हि वामस्य वसुनः पुरुक्षुः ।

सं जग्मिरे पथ्याइ रायो असिन्त्समुद्रे न सिन्धवो यादमानाः ॥ ५ ॥

prī-
thū karāsnā bahulā gābhastī asmadryāk sām mimihi śrā-
vāṁsi | yūthēva paśvāḥ paśupā dāmūnā asmāu indrābhy ā
vavṛitsvājau || 3 || tāṁ va indram catīnam asya śākair ihā
nūnāṁ vājayānto huvema | yāthā cit pūrve jaritāra āsūr
ānedyā anavadyā āriṣṭāḥ || 4 || dhṛitāvṛato dhanadāḥ sō-
manavṛiddhaḥ sā hī vāmāsyā vāsunaḥ purukṣhūḥ | sām ja-
gmire pathyā rāyo asmin samudré nā śīndhavo yādamā-
nāḥ || 5 || 7 ||

May the great resplendent Lord, who is divine as an emperor, come here; may He who is Lord of the two regions, uninjurable by efforts, increase for heroism in our presence. May He who is of great personality and eminent in quality be greeted by the performers of pious acts. 1

Our prayer inspires the resplendent Lord to shower on us ample gifts. Born with broad-mindedness, full of inspirations, ageless, undecaying and endowed with unsurpassable power, He reaches the apex of His glory within no time. 2

O resplendent, extend your great resolute and youthful philanthropic hands to provide us with glory and food, and guide us through the conflicts of life as a cowherd steers his cattle. 3

Now for the gain of strength, we invoke you, the renowned resplendent Lord, on this occasion, who, along with His allies, is the destroyer of enemies. May we, desirous of wealth and food, become free from all blames, irreproachable and uninjured, as those who have been singing of old His praises. 4

He is resolute in His duties, full of ecstasy and joy, giver of wealth and wisdom, possessor of boundless food to feed us. All paths, that lead to riches, unite in Him, like rivers flowing into the ocean. 5

६८६

शविष्ठं न आ भर शूर शव ओजिष्ठमोजो अभिभूत उग्रम् ।
 विश्वा युष्मा वृष्ण्या मानुषाणामसम्भ्यं दा हरिवो मादयध्वै ॥६॥
 यस्ते मदः पृतनापाळमृष्ट इन्द्र तं न आ भर शशुवांसम् ।
 येन तोकस्य तनयस्य सातौ मैसीमहि जिगीवांसस्त्वोताः ॥७॥
 आ नो भर वृषेणं शुष्ममिन्द्र धनस्पृतं शशुवांसं सुदर्शम् ।
 येन वंसाम् पृतनासु शत्रुन्तवेतिभिरुत जामीरजामीन् ॥८॥

sāvishṭham na ā bhara sūra śava ōjishṭham ōjo abhi-
 bhūta ugrām | vīsvā dyumnā vṛṣhnyā mānushāṇāṁ asmā-
 bhyam dā harivo mādayādhyai || 6 || yās te mādah pritanā-
 shāl āmrīdhra indra tāṁ na ā bhara śūṣuvāṁsam | yēna
 tokāśya tānayasya sātau mānsīmāhi jigivāṁsas tvótāḥ || 7 ||
 ā no bhara vṛṣhanam śuśhmam indra dhanaśprītaṁ śūṣu-
 vāṁsam sudākṣham | yēna vāṁsāma pritanāsu śātrūn tāvo-
 tibhir utī jāmrīr ājāmīn || 8 ||

आ ते शुष्मो वृषम् एतु पश्चादोत्तरादधरादा पुरस्तात् ।
 आ विश्वतो अभि समेतुर्वीहिन्द्र युष्मं स्वर्चद्विष्टुषे ॥९॥
 नृपत्तं इन्द्र नृत्तमभिरुती वैसीमहि वामं श्रोमतेभिः ।
 ईक्षे हि वसवं उभयस्य राजन्धा रजं महि स्युरं बृहन्तम् ॥१०॥

ā te śuśhmo vṛṣabhā etu
 paścād ōttarād udharād ā purastāt | ā viśvato abhi sām
 etv arvān indra dyumnām svārvad dhehy asme || 9 || nṛvāt
 ta indra nṛtāmābhir ūtī vāṁsīmāhi vāmam śromatebhiḥ |
 īkṣhe hi vāsava ubhāyasya rājan dhā rātnam māhi sthūrām
 bṛihāntam || 10 ||

O brave one, Lord of vigour and strength, may you, enrich us with the mightiest might; bless us with the potent force, that would enable us to subdue sinful tendencies. Vouchsafe all splendid vigorous powers, befitting of men, to make us full of joy. 6

O resplendent, bless us with such beneficent and rapturous, indefeatable sense of joy as to enable us to conquer evils, and under your protection may we emerge triumphant. With gladdened hearts, we beg of you to endow us with children and grandchildren. 7

O resplendent, bestow on us the heroic vigour, skill and strength, that will enable us to obtain affluence, where-with, through your assistance, we may conquer such evil persons, kins or strangers, as obstruct our ways through conflicts. 8

O illustrious one, let invigorating strength, emerging out of you, come from behind or from front, from above or from below. From every side may it come. May you shower on us light and happiness. 9

O illustrious one, you are an emperor with supreme authority, and the Lord of material and divine worlds. You are the master of vast and boundless heavenly treasures. May we, with your heroic aid and protection win splendrous fame and prosperity. 10

मरुत्वन्तं वृषभं वावृधानमर्कवारि दिव्यं शासमिन्द्रम् ।
 विश्वासाहमर्वसे नूतनायोमं संहोदामिह तं हुवेम ॥११॥
 जनं वज्रिन्महि चिन्मन्यमानमेभ्यो नृभ्यो रन्धया येष्वसि ।
 अथा हि त्वां पृथिव्यां शूरसातो हवामहे तनये गोवृप्सु ॥१२॥
 वयं ते एभिः पुरुहूत सूर्योः शत्रोःशत्रोरुत्तर इत्याम ।
 घन्तो वृषाण्युभयांनि शूर राया मदेम बृहता त्वोताः ॥१३॥

marutvāntam vṛishabhām — ॥ 11 ॥ jānam
 vajrin māhi cin mānyamānam ebhyo nṛbhyo randhayā
 yéshv āsini | ádhā hi tvā prithivyām śūrasātau hāvāmahe
 tūnaye góshv apsú ॥ 12 ॥ vayām ta ebhiḥ purnhūta sa-
 khyasḥ śātroḥ-śātor úttara it syāma | ghnānto vṛitrāṇy
 ubhāyāni śūra rāyā madema bṛihatā tvótāḥ ॥ 13 ॥ * ॥

(१०) विंशं सूक्तम्

(१-१३) ययोदसार्धत्यास्य मूलस्य वर्धस्यतो मग्नाय अग्निः । इन्द्रो देवता । (१-६, ८-१३)
 वयमामिषुवृषाण्युभयांनि वृषाण्युभयांनि वयमामिषुवृषाण्युभयांनि वयमामिषुवृषाण्युभयांनि वयमामिषुवृषाण्युभयांनि

११० यौर्न य इन्द्राभि भूमार्यस्तस्यो रयिः शर्वसा पृत्सु जनान् ।
 तं नः सहस्रं भरमुर्वरासां दुद्धिं सूनो सहसो वृत्रनुरम् ॥१॥
 दिवो न तुम्यमन्विन्द्र सत्रासुर्यं देवेभिर्घाप्ति विश्वम् ।
 अहिं यद्वृत्रमपो वम्रिवांसं हनृजीपिन्विष्णुना सचानः ॥२॥

20.

Dyaūr ná yá indrābhiḥ bhūmāryās tasthau rayiḥ śarvasā
 pritsū jānān | tāṃ naḥ sahasrabharam urvarāsām daddhi
 sūno sahaso vṛitrātūram ॥ 1 ॥ divo ná tūbhyam ānv indra
 satrásuryām devēbhir dhāyi viśvam | āhim yād vṛitrām
 apó vavrivānsam hānn ṛijishin vīshṇunā sacānāḥ ॥ 2 ॥

Associated with vital principles, He is the showerer of benefits, is one with ever-increasing strength, unreviled of foes, the celestial ruler, mighty, victory-giver and all-conquering. Today, we invoke that resplendent one, with a view of seeking His protection. 11

O the wielder of adamantine justice, humble that man who regards himself as superior to others, living in our midst. We invoke you now on the earth, in the conflict of life, to seek wisdom, vigour and children. 12

Invoked by all as you are, O illustrious one, make us triumphant under your friendship by destroying both classes of enemies (the known ones and the strangers). May we be happy, helped by you, with abundant riches. 13

20

O powerful source of strength, may you give us a son that subdues enemies, become possessor of thousands of riches and owns cultivated lands and also give us the riches, to help us in vanquishing enemies just as the sun by his light overspreads the earth. 1

O earnest and glorious soul, with the blessings of pervading Lord, you become the seeker of truth. The divine powers have blessed you with ample strength as they give light to the sun. Endowed with boundless life-force, you are able to annihilate the evil that obstructs progress. 2

तूर्वल्लोर्जीयान्तवसुस्तवीयान्कृतब्रह्मेन्द्रो वृद्धमहाः ।
 राजाभवन्मधुनः सोम्यस्य विश्वासां यत्पुरां दुर्लुमावत् ॥३॥
 शतैरपद्रव्यणय इन्द्रात्र दशोणये कवयेऽर्कसाती ।
 वृधैः शुष्णस्याशुषस्य मायाः पित्वो नारिरेचीत्किं च न प्र ॥४॥
 महो द्रुहो अप विश्वायु धायि वज्रस्य यत्पतने पादि शुष्णः ।
 उरु प सरथं सारथये कुरिन्द्रः कुत्साय सूर्यस्य सातो ॥५॥

tār-

vann ōjīyān tavāsas tīvīyān kṛitābrahmēndro vṛiddhamā-
 hāḥ | rājābhavan mādhuṇaḥ somyāsya viśvāsām yāt purāṁ
 dartaūm śivat || 3 || śatair apadran paṇāya indrātra dāso-
 ṇaye kavāye 'rkāsātau | vadhaḥ śuśṇasyāśuśhasya māyāḥ
 pitvó nārireçit kiṁ canā prā || 4 || mahó druhó āpa viśvāyu
 dhāyi vājrasya yāt pātane pādi śuśṇaḥ | urú śhā-sarātham
 sārathaye kar indrah kútsāya sūryasya sātāu || 5 || ॥

॥०॥ प्र स्येनो न मदिरमंशुमस्त्रे जितो दासस्य नमुचेर्मयायन ।
 प्रावज्जमीं सप्यं सुसन्तं पृणयाया समिषा सं स्तुति ॥६॥
 वि पिप्रोरहिमायस्य दृच्छाः पुरो वज्रिञ्चकसा न दर्दः ।
 सुदामन्तब्रेक्वो अप्रमृष्यमृजिश्चने दात्रं दाशुपे दाः ॥७॥

prā syenó ná madirām aṁśum asmai śiro dāsasya ná-
 mucer mathāyān | prāvan námīm sāpyām sasāntam priṇág
 rāyā sām ishā sām svastí || 6 || ví pípror āhimāyasya dṛiḥhāḥ
 puro vajriṇ chāvasā ná dardah | sūdāman tād rékno apra-
 mṛishyām riḷiśvane dātrām dāsúshe dāḥ || 7 ||

When the illustrious and glorious soul, mightier than the mighty, adored by prayers, perfect in his splendour, breaks with his resoluteness the strongholds of evils, he becomes the king of the nector of spiritual joy. 3

O glorious soul, the evil powers that are full of mischief run away in fear of hundred blows, when light of intelligence appears, for the benefit of widely learned persons. The greedy¹ magical devices of powerful wicked are also subdued by the resoluteness of soul. Not only that, but it uproots them completely, and leaves no ground for their sustenance. 4

When the adamantine austerity has been practised to destroy the wickedness of sensuality and all life support to it withdrawn, the universal strength of that oppressor, the Nescience, gets annihilated. Thereafter, the resplendent soul, accompanying the charioteer, the mind in the common car of the body, proceeds to get blessings from Lord, the source of enlightenment. 5

The soul sips the elixir of spiritual joy given to him by God and severs the head of lust, as a hawk does to his victim, and gives protection to the humble, flickering, and erring mind, and he makes it worthy of achieving food, success and riches. 6

O glorious, equipped with resolute mind, you shatter the powerful centres of illusive and proud evil tendencies with dazzling light because you know the wiles of snakes,—the treacherous. You give affluence to the righteous and liberal persons to sacrifice their lives for the sake of good. 7

स वेतुसुं दशमायं दशोणिं तूतुजिमिन्द्रः स्वनिष्ठिसुत्रः ।
 'आ तुग्रं शश्वदिभं योतनाय सातुर्न सीमुप सजा इयत्वे ॥८॥
 स ई स्पृधो वनते अग्रतीतो विस्रद्धर्ष धृत्रहृणं गर्भस्ती ।
 तिष्ठद्दरी अभ्यस्तेषु गते वचोयुजा वहत इन्द्रमुष्वम् ॥९॥
 सनेम तेऽवसा नव्य इन्द्र प्र पूर्वः सन्त एना युतोः ।
 सप्त यत्पुरः शर्म शरदीर्घन्दासीः पुरुकुत्साय शिक्षन ॥१०॥

sá vetasúm
 dáśamāyam dáśonim tútujim indrah svabhishtāsumnah | á
 túgram śasvad ibham dyótanāya mātúr ná sim úpa srijā
 iyádhyai || 8 || sá im sprídhō vanate ápratīto bībhrad vāj-
 ram vritrahānam gābhastau | tīṣṭhad dhārī ádhy ásteva
 gāte vacoyújā vahata indram řishvám || 9 || sanéma té 'vasā
 návyā indra prá pūrāva stavanta enā yajñāṣṭh | saptá yát
 púrah śarma śarādīr dārd dhān dāsiḥ purukútsāya śikshan
 || 10 ||

त्वं वृष इन्द्र पुर्व्यो भूर्वरित्यनुशने काव्याय ।
 परा नववास्त्वमनुदेयं महे पित्रे ददाथ त्वं नपातम् ॥११॥
 त्वं धुनिरिन्द्र धुनिमतीक्रुणोरपः सीरा न स्रवन्तीः ।
 प्र यत्समुद्रमतिं शूर पथि पारयां त्वर्वशं यद् स्तुति ॥१२॥
 तव ह त्यदिन्द्र विश्वमाजी सुस्तो धुनीचुसुरी या ह सिष्वप ।
 दीदपदिचुभ्यं सोमेभिः सुन्वन्दुमीतिरिष्यमृतिः पृक्प्यर्कैः ॥१३॥

tvām vridhā indra pūrvyō bhūr varivasyāna uśāne
 kāvyāya | pārā nāvavāstvam anudéyam mahé pitré dadātha
 svām nāpātam || 11 || tvām dhúnir indra — || 12 || táva ha tyád
 indra víṣvam ājau sasto dhúnīcúmuri yā ha śiṣvap | didáyad
 it túbhyam sómebhiḥ sunvān dabhītir idhmābhritiḥ pakthy
 ārkāṣṭh || 13 || 10 ||

The resplendent self, the granter of felicity, encourages the widely-known propensities like popularity, steadfastness firm-mindedness, vigour, virility and fearlessness to come submissively to inner-conscience, as a son comes to his mother. 8

Bearing in his hand the foe-destroying weapon of adamantine will-power, the soul, unresisted demolishes evil tendencies. He mounts his chariot harnessed with two vital faculties, as a warrior ascends his charriot. At the signal of his words, the vital senses carry the mighty soul along his journey. 9

O glorious soul, by your blessed protection we gain your fresh favours. Your devotees glorify you at our sacred worship. With your bolt, you destroy the seven centres of impediments subduing evil desires. And thus you award men of immense wisdom. 10

Desirous of opulence, O soul, ever since you have been granting favours and strength to the enlightened mind the source of inspiration. May you hand over the destitute to proper guardians. 11

O resplendent soul, you make your opponents tremble and you direct the stream of thoughts obstructed by passions to flow like rushing waters. So having reached the other shore yourself, you help the well-intentioned and hard-working persons to cross the waters safely. 12

O resplendent soul, in the strife of life the greatness of your prowess is revealed. You put to sleep even the suppressed passions and allurements of the subconscious region. Your oppressed devotee offers devotional prayers to you, enkindles your glory with fuel, hymns, and fuel of austerity, libation of dedication, oblation of devotion and offerings of affection. 13

(२१) एकविंशं सूक्तम्

(१-१२) इन्द्रधर्मस्यान्यं सूक्तान्यं धर्मस्यन्यो अरहाश्च प्रफि । (१-८, १०, १२) ययमापदर्थो
वशावीवापदोर्ध्वः, (९, ११) नवम्येकादस्योश्च द्विमे देवा देयताः । विष्णुं छन्द ॥

॥१॥ इमा उ त्वा पुरुतमस्य कारोर्हृदयं वीरु हव्या हवन्ते ।
धियो रथेष्टामुजर नवीयो रयिर्विमृतिरीयते वचुत्या ॥१॥

तसु स्तुष इन्द्रं यो विदानी गिर्वीहसं गीर्भिर्यज्ञवृहसु ।
यस्य दिवमति मूह्य पृथिव्याः पुरुमायस्य रिरिचे महित्वम् ॥२॥

21.

Imā u tvā purutāmasya kārór hávyam víra hávyā ha-
vante | dhíyo ratheshṭhām ajáram náviyo rayír víbhūtir
lyate vacasyā || 1 || tām u stuṣha índram yó vídāno gírvā-
hasam gírbhír yajñávriddham | yásya dívam áti mahná pri-
thivyāḥ purumāyasya riricé mahitvām || 2 ||

स इत्तमोऽवयुनं ततन्वत्सूर्येण वयुनं वचकर ।
कदा ते मर्ता अमृतस्य धामेयक्षन्ते न भिनन्ति स्वधावः ॥३॥
यस्ता चुक्रुः स कुहं स्थिदिन्द्रः कमा जने चरति कासु विभु ।
कस्ते युहो मन्ति शं वराय को अर्क इन्द्र कतमः स होता ॥४॥
इदा हि ते वेविषतः पुराजाः प्रभासं जासुः पुरुकृत्स्नसायः ।
ये मध्यमासं उत नृतास उतावमस्य पुरुहूत बोधि ॥५॥

sá ít támo 'va-
yunám tatanvát sūryeṇa vayúnarac cakāra | kadā te mártā
amṛitasya dhāméyakshanto ná minanti svadhāvaḥ || 3 || yás
tā cakāra sá kúha svid índrah kām á jánam carati kásu
vikshu | kás te yajñó mánase śám várāya kó arká indra
katamāḥ sá hótā || 4 || idā hí te vévishataḥ purājāḥ pra-
tnāsa āsūḥ purukṛit sákhāyaḥ | yé madhyamāsa utá nūta-
nāsa utāvamāsyā puruhūta bodhi || 5 || ॥

O heroic resplendent Lord, these earnest adorations of the much-aspiring worshipper glorify you. You are ageless and young. Your presence is everywhere felt as if you move on a speedy chariot. To Him alone, reach the eloquent prayers and rich oblations. 1

I glorify that resplendent Lord, propitiated by praises, who knows all things and is exalted whilst we perform sacred deeds. The greatness of this Lord, the possessor of ample wisdom, transcends the magnitude of heaven and earth. 2

He transforms the darkness of Nesciences into light with the rising of the sun. Whenever the enlightened mortals yearn to seek the abode of yours,—the immortal, they never violate your laws. 3

What is He, and who has performed these deeds? Amongst which group of persons does He move? To what people does He belong? O Lord, what sacred action does give satisfaction to your self and what sort of worship and which of the invokers you prefer? 4

O resplendent Lord, your friends, highly active and agile, reversed and respected by all, born in former times, medieval and recent, and engaged in sacred acts, have been, as they are now, your devotee. May you please take notice of the tributes offered to you by your present devotee as well. 5

॥१॥ तं पृच्छन्तोऽर्वरांसुः पराणि यदा तं इन्द्र श्रुत्यानु सेतुः ।
 अर्चामसि वीर ब्रह्माहो चादेव विश तात्त्वा महान्तम् ॥६॥
 अभि त्वा पाजो रक्षसो वि तस्थे महि जज्ञानमभि तत्सु तिष्ठ ।
 तव प्रत्नेन युज्येन सख्यं वज्रेण धृष्णो अण ता नुदस्व ॥७॥

tām prichāntó 'varāsah parāṇi pratnā ta indra śrútyānu
 yemuh | ārcāmasi vira brahmavāho yād evā vidmā tāt tvā
 mahāntam || 6 || abhi tvā pájo raksháso ví tasthe máhi ja-
 jñānām abhi tát sú tishṭha | táva pratnéna yújyena sakhya
 vājreṇa dhṛishṇo āpa tá nudasva || 7 ||

स तु श्रुधीन्द्र नूतनस्य ब्रह्मप्यतो वीर करुवायः ।
 त्वं ह्यारुपिः प्रदिदि पित्रूणां शश्वदभूय तुह्य एष्टौ ॥८॥
 प्रोतये वरुणं मित्रमिन्द्रं मरुतः कृष्यावसे नो अद्य ।
 प्र पुषणं विष्णुमग्निं पुरन्धि सवितारमोषधीः पर्वतांश्च ॥९॥
 इम उ त्वा पुरुषाक प्रयज्यो जरितारो अम्यर्वन्त्यर्कोः ।
 श्रुधी हवमा हुवतो हुवानो न त्वावौ अन्यो अमृत त्वदस्ति ॥१०॥

sá tú śrudhīndra ná-
 tanasya brahmanyató vira kārudhāyah | tvām hy āpṣh pra-
 dívi pitṛṇāṁ śaśvad babhūtha subāva éshṭau || 8 || prótāye
 vāruṇam mitrām indram marútaḥ kṛishvāvase no adyá |
 prá pūshāṇam víshṇum agnīm púramdhīm savitāram ósha-
 dbih párvatāṁś cha || 9 || imā n tvā puruṣāka prayejyo jari-
 tāro abhy ārcanty arkash | śrudhí hāvam á huvató huvāno
 ná tvāvāñ anyó amṛita tvád asti || 10 ||

O resplendent Lord, your humble devotees commemorate you through their prayers and follow the excellent traditions. The sacred hymns are chanted in honour of your glory. We praise your great mighty deeds for which you are so well reputed. 6

O resplendent Lord, the strength of evil forces is gathered fast against your laws; please bear up well against that might manifested effort. Destroy these evils with your adamantine resoluteness, an eternal friend and associate of yours. 7

O Lord, brave, the guardian of devotees, listen to the prayers of your persent admirers. From times immemorial, you have been fulfilling the desires of your followers. You have been hearing the invocations of our ancestors, and it is admirable that you are swift to listen to their supplication. 8

May you bring to our help and protection Nature's bounties, such as ocean, the sun, the nourishing elements, the sky, the fire of several regions, the solar system, plants and mountains. 9

O respectable, powerful and most holy God, your devotees exalt your glory with hymns and praises. O eternal Lord, please listen carefully to our prayers, when invoked. For there is no one else to match you, O immortal. 10

नृ ऋ जा वाचसुपं याहि विद्वान्विधेभिः सूनो सहस्रो यजत्रैः ।
 ये अग्निजिह्वा ऋतुसार्प आसुर्ये मनु चक्रुर्परं दसाय ॥११॥
 स नो बोधि पुरयुता सुगेवृत दुर्गेषु पथिकृद्दिनः ।
 ये अर्धमास उरयो वरिष्ठास्तेभिर्न इन्द्राभि वंशि वाजम् ॥१२॥

nrī ma ś vācam ūpa
 yāhi vidvān vīśvebhiḥ sūno sahasro yājatraiḥ | yé agnijihvā
 ṛitasāpa āsūr yé mānuṣa cakrūr ūparam dāsāya || 11 || sā
 no bodhiḥ puratā sugēśhūtā durgēshu pathikṛd vidānaḥ |
 yé āśramāsa urāvo vāriṣṭhāś tēbhīr na indrabhiḥ vakshi
 vājam || 12 || 1: ||

(१२) वारिष्ठां सुहम्

(१-११) एकवर्षस्यास्य सहास्र वारिष्ठास्तेभिः । इन्द्रो देवता । विदुर् अन्तः ।

॥११॥ य एक इदम्यर्धवर्षीनामिन्ह तं गीमिरभ्यर्च आभिः ।
 यः पत्यते वृषभो वृष्ण्यावाग्स्तुत्यः सत्वा पुरुमायः सहस्वान् ॥१॥
 तस्य नः पूर्वे पितरो नवग्वाः सप्त विप्रासो अभि वाजयन्तः ।
 नृहामं ततुरि पर्वतेष्वामद्रोचवाचं मृत्तिमिः शविष्ठम् ॥२॥

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नुवतः पुरुक्षोः ।
 यो अस्तुधोयुरजरः स्वर्वान्तमा भर हरिवो मादयध्वै ॥३॥

22.

Yā éka id dhāvyaś carshaṇīnām indraṃ tām gīrbhīr
 abhy ārea abhīḥ | yāhi pātyate vṛiśabho vṛiṣṇyāvān sa-
 tyāḥ sātva purumāyāḥ sāhasvān || 1 || tām n naḥ pūrve
 pitāro nāvagvāḥ sapta viprāso abhi vājáyantaḥ | nakṣad-
 dābhām tāturim parvateshṭhām ādroghavācam matṭbhiḥ śa-
 viṣṭham || 2 || tām imaha indram aya rāyāḥ purnvīrasya
 nṛivātali purakshoh | yó āskṛidhoyur ajārah svārvān tām
 ś bhara harivo mādayādhyai || 3 ||

O resplendent Lord, cognizant of all, please come and listen to my prayers. O source of strength, come with those powers, who have glorious tongue of fire, who give us the benefit of eternal law, and who make men victorious over their adversaries. 11

O resplendent Lord, may you be our leader on paths, difficult or easy. You are known to all of us as path-carver. May you unwearingly grant us instantly such large transports, as are best to bear our burthens without wear and difficulty. 12

22

I glorify that resplendent Lord through my prayers, for He is the only one, who is to be invoked by mortals. He is the showerer of blessings, invincible, truthful, all-knowing, destroyer of ominous impediments. 1

From time immemorial, our seven sense organs, (five senses, mind and intellect) while performing ever-new functions, have been manifesting the glory of our Lord. The supreme Lord is the destroyer of opponents, swift, of the highest order in rank, true to every word and is dynamic. 2

We have but this to beg of the resplendent Lord, that we desire to have his blessings that bring reward of riches, good progeny and heroic followers. Bless us, O Lord of vitality and vigour, to make us joyful with abundant and undecaying wealth and celestial happiness. 3

तन्नो वि वोचो यदि ते पुरा चिञ्जरितार आनशुः सुन्नमिन्द्र ।
 कस्ते भृगः किं वयो दुध खिद्वः पुरुहूत पुरुवसोऽसुरघ्नः ॥४॥
 तं पृच्छन्ती वज्रहस्तं रथेष्मामिन्द्रं वेपी वकरी यस्य नू गीः ।
 तुविम्राभं तुविकुर्मि रभोदां गातुमिषि नक्षते तुन्नमच्छ ॥५॥

tān no vi vocho yādi te
 purā eij jaritāra ānaśūḥ sumnām indra | kās te bhāgāḥ
 kīṃ vāyo dūdhra khidvaḥ pūruhūta purūvaso 'suraghnāḥ
 || 4 || tām prichāntī vājrahastam ratheshthām indram vepī
 vākvarī yāsyā nū gīḥ | tuviḡrābhām tuvikūrinīm rabhodām
 gātūm iṣhe nākshate tūnnram ācha || 5 || ॥ ॥

अथा ह त्वं मायया वावृष्टानं मनोजुवा स्वतवः पर्वतेन ।
 अन्युता चिद्दीक्षिता स्योजो रुजो वि दृक्का धृष्टता विरप्तिन् ॥६॥
 ते वो धिया नव्यस्या शविष्ठं प्रत्नं प्रवत्परितंसयध्वं ।
 स नो वक्षदनिमानः सुवक्षेन्द्रो विश्वान्यति दुर्गहाणि ॥७॥
 आ जनाय दुर्क्षणे पार्थिवानि दिव्यानि दीपयोऽन्तरिक्षा ।
 तपां वृषन्विश्वतः शोचिषा तान्ब्रह्मदिषे शोचय क्षामपथं ॥८॥

ayā ha tyām māyāya vāvṛidhānām manojūvā svatnavāḥ
 pārvatena | ācyutā eīd vilitā svojo rujō vi dṛikṣhā dhrishatā
 virapṣin || 6 || tām vo dhiyā nāvyaśyā śāvishṭham pratnām
 pratnavāt paritansayādhyai | sā no vakshad animānāḥ su-
 vāḥmēndro viśvāny āti durgāhāṇi || 7 || ā.jānāya dṛūlvane
 pārtbivāni divyāni dipayo 'ntārikshā | tāpā vṛishan viśvā-
 taḥ śocishā tān brahmadviśhe śocaya kshām apāṣ ca || 8 ||

O Lord, you are strong, subduer of evils, destroyer of demoniac tendencies, rich and invoked by everyone. Tell us, if in ancient times, earlier devotees have been obtaining good fortune at your hand. O, the destroyer of evil forces, what is your share and position, and what is your oblation? 4

The resplendent Lord is armed with adamant power, and has the mobility of the speediest car, is lover of hymns, wise and fluent in speech. Further, He is firmly-grasping, exceedingly functioning and strength-bestowing. The one, whose ceremonial and eulogistic hymn commemorates such a Lord, proceeds promptly to acquire happiness and with a sense of confidence he gains victory over malevolent forces. 5

With your strength, you control the illusory forces of the world with the bolt of justice, which is gigantic and swift as mind. O mighty God, you rend into pieces the firmly fixed and formidable citadels of sin and injustice with your ceaseless judiciousness. 6

Here is a new hymn similar to the old ones, extending the glory of the resplendent Lord, who is mighty and ancient. May you, O boundless and most reliable leader conduct us over all the impediments. 7

Make hot the regions of earth, of heaven, of midspace for the oppressive vicious forces. O showerer of benefits, may you consume these vices everywhere with you radiant enlightenment, and make the heaven and mid-air hot for the impious propensities. 8

सुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगत्स्वेपसंदक् ।
 ध्रुव वज्रं दक्षिण इन्द्र हस्ते विश्वा अजुयं दयसे वि मायाः ॥९॥
 आ संयतमिन्द्र णः स्वस्ति शत्रुनृपाय बृहतीमर्भधाम् ।
 यया दासान्यायाणि वृत्रा करो वज्रन्स्तुतुका नार्हपाणि ॥१०॥
 स नो नियुद्धिः पुरुहूत वेधो विश्वदागभिरा गहि प्रयज्यो ।
 न या अदेवो वरते न देव आभिर्यहि नृयमा मद्रयद्रिक् ॥११॥

bhūvo jānasya divyāsya rāja pāṛthivasya jāgatas tveshasam-
 drīk | dhīhvā vajram dākṣhiṇa indra hāste viśvā ajurya
 dayase vī māyāḥ || 9 || ā samyātani indra ṇaḥ svastīm sa-
 trutūryāya bṛihatīm amṛidhrām | yāyā dāsāny āryāṇi vṛi-
 trā karo vajrin sutūka nāhushāṇi || 10 || sá no niyūdbbhiḥ
 puruhūta vedho viśvāvārābhir ā gahi prayajyo | ná yá
 ádevo várate ná devá ábbhir yāhi tūyam ā madryadrīk
 || 11 || 14 ||

(१३) ययोविशं सुतम्

(१-१०) दशपर्वस्यास्य सूक्तस्य चारुमन्त्रो मन्त्रान् क्रतिः । इन्द्रो देवता । पिपुषु फन् ।

॥९॥ सुत इत्वं निर्मिष इन्द्र सोमे स्तोमे ब्रह्मणि श्रुत्यमानं जुक्थे ।
 यदा युक्ताभ्यां मधवन्हरिभ्यां विश्वदज्ञं वाङ्मोरिन्द्र वोसि ॥१॥
 यदा द्विवि पार्यं सुध्विमिन्द्र बृहत्वेऽवसि शरसातो ।
 यदा दर्शस्य विश्वेषो अविभ्यदरन्धयः शर्धत इन्द्र दस्यून ॥२॥

23.

Sutá it tvám nīmiṣa indra sóme stóme bráhmaṇi śasyá-
 māna ukthé | yád vā yuktābhyām maghavan hāribhyām
 bibhrad vajram bāhvór indra yāsi || 1 || yád vā divi párye
 sūshvim indra vṛitrahátýé 'vasi śúrasātau | yád vā dāksha-
 sya bibhyúsho ábibhyad árandhayāḥ śárdhata indra dās-
 yūn || 2 ||

O bright-flaming resplendent Lord, you are the king of the people of heaven and of the moving races of earth. May you grasp in your right hand the bolt of punitive justice, and baffle all the devices of the wicked. 9

O resplendent Lord, bring to us concentrated, vast and unassailable prosperity beyond the reach of wicked, and by which, O wielder of adamantine justice, you render human enemies, whether wicked or virtuous, easy to be overcome. 10

Invoked by everyone, O revered creator, object of worship, come in our midst with your all-admired vital forces, whom neither demons nor divine powers can resist. Please do come to us soon with these forces. 11

23

O bounteous Lord, whilst the atmosphere is surcharged with devotional prayers, and when the hymns are being chanted, please be prepared to harness the horses in your chariot, or in case they have been already harnessed, please come speedily holding the adamantine of justice. 1

O resplendent Lord, at the appropriate time, you protect the devotee by helping him to destroy the devil of ignorance, or at the time of conflicts, equipped with adamantine punitive justice and undaunted, you destroy violent passion that torments your faithful devotees. 2

पातां सुतमिन्द्रो अस्तु सोमं प्रणेनीरुग्रो जरितारमुनी ।
 कर्ता वीराय सुष्वय उ लोकं दाता वसु स्तुवते कीरये चित् ॥३॥
 गन्तेयान्ति सर्वना हरिभ्यां बभ्रिर्वज्रं पपिः सोमं दुर्दिर्गाः ।
 कर्ता वीरं नर्यं सर्ववीरं श्रोता हव्यं गृणतः स्तोमवाहाः ॥४॥

अस्मै वयं यहावान् तद्विविष्म इन्द्राय यो नः प्रदिवो अपृस्कः ।
 सुते सोमे स्तुमसि शंसदुक्थेन्द्राय ब्रह्म वर्धते यथास्त ॥५॥

pātā sutām indro astu sōmam prañenīr ugrō ja-
 ritāram ūtī | kártā virāya sūshvaya u lokām dātā vasu stu-
 vatē kirāye cit || 3 || gāntēyānti sávanā hárībhyām babhrīr
 vājram papīṣ sōmam dadīr gāh | kártā virām nāryam sār-
 vavīram śrótā hāvam grīṇatā stōmavāhāḥ || 4 || āsmai va-
 yām yād vāvāna tād vivishma indrāya yō naḥ pradīvo
 āpas káh | sutē sōme stumási śānsad ukthēndrāya bráhma
 vārdhanam yáthāsat || 5 || 15 ||

॥२१॥ ब्रह्माणि हि चकृषे वर्धनानि तावत् इन्द्र मतिभिर्विविष्मः ।
 सुते सोमे सुतपाः शंसमानि रान्द्रया क्रियासु वक्ष्णानि युज्ञे ॥६॥
 स नो बोधि पुरोच्छाश्रं रराणः पिबा तु सोमं गोक्रंजीकमिन्द्र ।
 एदं बुधिर्यजमानस्य सीदोक्तं कृधि त्वायन उ लोकम् ॥७॥

bráhmāṇī hí cakṛishé vārdhanāni tāvat ta indra mati-
 bhir vivishmaḥ | sutē sōme sutapāḥ śāntamāni rāṇḍyā
 kriyāsma vākshaṇāni yajñāṣṭh || 6 || sá no bodhi puroṣṣaṣam
 rārāṇaḥ pibā tū sōmam gōrijīkam indra | édām barhīr yá-
 jamānasya sídorūm kṛidhi tvāyatā u lokām || 7 ||

May the resplendent mighty Lord sip the elixir of sweet devotion, and lead his devotees along the path of righteousness. May He, be the giver of honour to the presenter of homage and give wealth to the man who adores Him. 3

He blesses even the humblest performer good deeds with his speedy vital powers and resoluteness. He wields the bolt of justice and enjoys drinking the nectar of devotion, and showers wealth and progeny. He makes the valiant rich and receives tributes and hears chanter's invocations. 4

We have been singing hymns from the days of old in honour of the resplendent supreme Lord, who is pleased with them. Let us adore Him while our heart is full of divine love, and repeat prayers so that our adoration may augment His glory. 5

O resplendent Lord, we sing these divine hymns to you for, you have made the prayers for your exhilaration. Therefore, we wait on you with hymns. May we, O acceptor of our devotion, offer to you our dedicated homage and acceptable eulogies with our benevolent works, to you. 6

O divine Lord, be delighted to accept the cakes of dedication and herbal juice of prayer mixed with the curds of praises. Be seated, O Lord, in the hearts of the devoted worshipper and bestow popularity on the dedicated devotee. 7

स मन्दस्वा ह्यनु जोषमुग्रं प्र त्वा यज्ञात् इमे अश्रुवन्तु ।
 प्रेमे हवांसः पुरुषृतमुखे आ त्वेयं धीरवस इन्द्र यस्याः ॥८॥
 तं वः सखायः सं यथा सुतेषु सोमैर्मिरीं पृणता भोजमिन्द्रम् ।
 कुवित्तम्मा असीति नो भराय न सुष्टिमिन्द्रोऽवसे रुधाति ॥९॥
 एवेदिन्द्रः सुते अस्तावि सोमे भरद्वाजेषु क्षयदिन्मघोनः ।
 असद्यथा जरित्र उत सूरिरिन्द्रो रायो विश्ववारस्य वृता ॥१०॥

sá man-

dasvā hy ānu jósham ugra prá tvā yajñāsa imé aśruvānta |
 prémé hávāsaḥ puruhūtām asmé ā tveyām dhīr āvasa indra
 yamyāḥ || 8 || tām 'vaḥ sakhāyaḥ sām yāthā sntésbu sóme-
 bhir im priṇatā bhojām indram | kuvít tasmā ávase no bhá-
 rāya ná sūshvīm indró 'vase mṛidhāti || 9 || evéd indraḥ
 suté astāvi sóme bharádvājesbu ksháyad tu maghónaḥ |
 ásad yāthā jaritrá ntá sūrír indro rāyó viśvāvarasya vṛatá
 || 10 || 16 ||

(२४) वातविशं सुकम्

(१-१०) दशर्षस्यास्य सुकम्प्य वाईस्यत्यो अग्रहाय अग्निः । इन्द्रो देवता । विदुर् इन्द्रः ॥

॥१७॥

वृषा मद इन्द्रे श्लोकं उक्त्वा सचा सोमेषु सुतपा ऋजीषी ।
 अर्चय्यो मघवा नृभ्य उक्थैर्युक्षो राजा गिरामक्षितोतिः ॥१॥
 तनुर्वीरो नर्यो विचेताः श्रोता हव्यं गृणत उव्यूतिः ।
 वसुः शंसो नरां कारुधाया वाजी स्तुतो विदथे दाति वाजम् ॥२॥

24.

Vṛṣhā máda indre ślóka ukthā sácā sómeshu sntapá
 řijishi | arcatryò maghāvā nṛbhyā ukthaír dyukshó rāṇā
 girām ákshitotih || 1 || tátarir víró náryo vīcetāḥ grótā há-
 vam grīnatā nrvyūtiḥ | vásuḥ śáuiso narām kārúdhāyā vāji
 stutó vidáthe dāti vājam || 2 ||

O mighty resplendent Lord, be pleased with our selfless sacrificial acts according to your discretion. May our invocations reach you, who is respected by all; we offer prayers to you for our protection. 8

Friends, whilst the elixir of devotion is being expressed, may you duly replenish the bounteous Lord with that elixir. Let there be plenty for Him, enough to provide nourishment for us. The resplendent Lord never neglects the care of him, who presents copious libation. 9

Thus, the resplendent Lord, the bounteous, has been glorified by the possessors of knowledge, while the loving devotion is expressed, so that the Lord may become the patron of His eulogist and give him all desirable riches. 10

24

At the sacred ceremonies, at which the hymns are chanted, prayers are recited and elixir of love offered, the sense of delight is produced; and thereby the resplendent Lord, becomes the showerer of blessings. The Lord, who is the acceptor of devotional love, the straightforward and the liberal giver is to be propitiated by men. He is dweller in heaven, the Lord of sacred songs, the one whose help is lasting. 1

He, the vanquisher of the evils, friend of man, all-wise, listener of devotional hymns, protector of the devotees and provider of comfort to all the ruler of men, the inspirer of all great deeds, the bestower of food, and one who is respected in holy synod, grants us sustenance. 2

अक्षो न चक्रयोः शर वृहन्त्र ते मत्का रिरिचे रोदस्योः ।
 वृक्षस्य नु ते पुरुहूत वया व्युत्तयो रुरुहुरिन्द्र पूर्वीः ॥३॥
 शर्वावतस्ते पुरुशाक् शक्वा गवाभिव चतयः संचरणीः ।
 वत्सानां न तन्तयस्त इन्द्र दामन्वन्तो अदामानः सुदामन् ॥४॥
 अन्यद्य कर्षेमन्यद् भोऽसंश्च सन्सुहोराचकिरिन्द्रः ।
 मित्रो नो अत्र वरेणश्च पूषायो वशस्य पर्येतास्ति ॥५॥

āksho nā cakryōḥ āura brī-
 hān prā te mahnā ririce rōdasyoḥ | yrikshāsya nū te pu-
 rubūta vayā vy ūtāyo ruruhur indra pūrvīḥ || 3 || śācīvatas
 te purnāka śākā gāvāni iva srutāyaḥ samcāraṇīḥ | vatsā-
 nām nā tantāyas ta indra dāmanvanto adāmānaḥ sudāman
 || 4 || anyād adyā kāvaram anyād n sṛō 'sac ca sām mū-
 hur ācakrīr indrah | mitrō no ātra vāruṇaḥ ca pūṣhāryō
 vāsasya paryetāsti || 5 || 17 ||

११०० वि त्वदापो न पर्वतस्य पूषादुक्थेभिरिन्द्रानयन्त यज्ञैः ।
 तं त्वाभिः सुष्टुनिभिर्वाजयन्त आजि न जंस्सुर्निर्वाहो अथाः ॥६॥
 न ये जरन्ति शरदो न मासा न द्याव इन्द्रमवकर्शयन्ति ।
 वृद्धस्य चिद्धर्धनामस्य तनुः स्तोमैभिरुक्थैश्च श्रूयमाना ॥७॥

vi tvād āpo nā pārvatasya pūṣhād ūkthēbhir indrā-
 nayanta yajñaiḥ | tāṃ tvābhiḥ suṣṭutibhir vājāyanta ājīm
 nā jagmur girvāho āśyāḥ || 6 || nā yaṃ jāraṇti śarādo nā
 māsā nā dyāva indram avakṛśayanti | vṛiddhāsya cid var-
 dhatām asya tanuḥ stōmēbhir ūkthaiḥ ca śrūyāmānā || 7 ||

O resplendent Lord, mighty hero, invoked by many, your greatness transcends the boundaries of heaven and earth, like the lofty axle of the wheels. The manifold benefits of your blessings grow and grow like the branches of the tree. 3

O resplendent Lord, accomplisher of many acts, your powers, endowed with vigour, are manifold like converging tracks of cattle. They are elastic like tithers that hold a calf; but remain unfettered themselves. 4

The resplendent Lord performs one sort of action today, the creative, another sort tomorrow, the destructive. May He, the friendly, the beneficent one, the one provider of nourishments and the one virtuous, help us to overcome the domination of evils. 5

The resplendent Lord, as water descends from mountain tops, your devotees desirous of wealth, approach you with eulogies. In eagerness and vigour they are like warriors, mounted on coursers rushing to the battle-field, and bringing blessings from you, for you are accessible by praises only. 6

May the manifested person of resplendent Lord, glorified by praises and prayers, ever increase. He is the one, whom neither months nor autumns make old, nor days enfeeble. 7

न वी॒ळ्वे नम॑ति न स्थिराय॒ न शर्धे॑ते दस्यु॒जृताय॑ स्तुवान् ।
 अ॒त्रा इन्द्र॑स्य गिर॒यश्चि॒द्वृषा॑ ग॒म्भीरे॑ चि॒द्ववति॑ गा॒धर्म॑से ॥८॥
 ग॒म्भीरेण॑ न उरु॒णामि॒न्निन्ने॒षो य॑न्धि सुतपाव॒न्वाजा॑न् ।
 स्या॒ ऊ पु॒ ऊर्च॑ ऊ॒ती अरि॑ष्यल॒क्तोऽव्यु॑ष्टौ परि॒तक्म्य॑याम् ॥९॥
 स॒र्चस्व॒ नाय॑मव॒से अ॒मीक॑ इ॒तो वा॒ तमि॑न्द्र पाहि॒ रिषः॑ ।
 अ॒मा चै॒नम॑र॒ण्ये पा॒हि रि॒षो म॑दे॒म श॒तहि॑माः सु॒वीराः॑ ॥१०॥

ná vilāve nāmata ná sthirāya ná śārdhate dāsyujūṭāya sta-
 vān | ājra indrasya girāyaṣ cid ṛishvā gambhīre cid bha-
 vati gādhām asmai, || 8 || gambhīreṇa na urūṇāmatrin prēsho
 yandbi sutapāvan vājān | sthā ũ shū ūrdhvā ūti āriṣhaṇ-
 yann aktōr vyūṣṭau pāritakmyāyām || 9 || śacasva nāyām
 āvase abhīka ito vā tām indra pāhi riṣāḥ | amā cainam
 āraṇye pāhi riṣo mādema śatāhimāḥ savīrāḥ || 10 || 10 ||

(२५) पञ्चविंश सूक्तम्

(१-२) यथार्थेन्यान्वयं सूक्तस्य वार्तयन्त्वो मथयामः कवि । इन्द्रो देवता । त्रिषु चन्द्रः ।

०१५० या त॑ ऊ॒तिर॑व॒मा या॒ पर॑मा या॒ मध्य॑मेन्द्रं शु॒चि॒मि॒ति॑ ।
 तामि॒रू पु॒ वृ॒त्रह॑त्ये॒ज्वीर्न॑ पु॒मि॒श्च वा॒जैर्म॑हानं उ॒ग्र ॥१॥
 आ॒भिः स्पृ॒धो मि॒ष्टीर॑रि॒ष्यन्मि॒त्रस्य॑ व्यथया म॒न्युमि॑न्द्र ।
 आ॒भिर्वि॒श्वा अ॒भियु॑जो वि॒पू॒ची॒रापी॑य॒ विशो॑ऽव॒ तारि॑दा॒सीः ॥२॥

25.

Yā ta ūtir avamā yā paramā yā madhyamēndra śushminn
 āsti | tābhīr ũ shū vṛitrabātye 'vir na ebbis ca vājair mahān
 na ugra || 1 || ābhi sprīdho mithatir āriṣhanyann amītrasya
 vyathayā manyūm indra | ābhīr viśvā abhiyūjo viśhūcīr
 āryāya viśo 'va tārīr dāsib || 2 ||

Extolled by us He bends not to the robust, nor to the resolute, nor to the bold incited by wicked. High mountains are easy of access to the resplendent Lord. Even in the deep waters, He finds firm ground to rest on. 8

Admired by devotees as you are, O irresistible, actuated by a profound and comprehensive purpose, grant us food and strength. May you be ever diligent, and unreluctant to help us at the time when the gloom of night brightens to morning. 9

O resplendent Lord, steer our leader along the war-path and protect him; defend him against a near or distant calamity. Provide him with security when he is at home or in a forest. And may we, blessed with brave sons be happy through a hundred winters. 10

25

O mighty resplendent Lord, grant us protection on all the levels of the conflict of life, low, high or middling. May you support us to subdue our foes; supply us, O supreme Lord, with your strength-giving food. 1

O resplendent Lord, extolled by our hymns, while protecting our capacity to fight the evil forces, may you check the wrath of opponents. Also overthrow the attack of the servile evil races, abiding everywhere, in favour of virtuous ones. 2

इन्द्रं जामय उत येऽजामयोऽर्वाचीनासो वनुषो युयुजे ।
 त्वमेषां विधुरा शर्वीसि जुहि वृष्ण्यानि कृणुही पराचः ॥३॥
 शरो वा शरं चनेते शरिस्तनुरुचा तर्हषि यत्कृण्वेति ।
 तोके वा गोषु तनेषु यदुष्णु वि क्रन्दसी उर्वरासु ब्रवेति ॥४॥
 नहि त्वा शरो न तुरो न धृष्णुर्न त्वा योधो मन्यमानो युयोध ।
 इन्द्र नकिंशा प्रत्यस्त्वेषां विश्वा ज्ञातान्यभ्यसि तानि ॥५॥

Indra jāmāya utā yé 'jā-
 mayo 'rvācīnāso vanúsho yuyujré | tvām eshām vithurā śā-
 vānsi jahí vṛśahnyāni kṛiṇuhí párácaḥ || 3 || śūro vā sūraṁ
 vanāte śārīrais tanūrúcā tárushi yāt kṛiṇvashte | toké vā gó-
 shu tánaye yád apsū ví krándasi nrvárāsu brávaite || 4 ||
 nahí tvā śūro ná turó ná dhṛishṇúr ná tvā yódbhó mānya-
 māno yuyóḍha | indra nákiśa tvā práty asty eshām víśvā
 jātāny abhy āsi tāni || 5 || 10 ||

१२०९ स पत्यत जुमयोर्नृमणमयोर्यदी वेधसः समिधे हवन्ते ।
 वृत्रे वा महो नृवति क्षये वा व्यचस्वन्ता यदि वितन्तसेते ॥६॥
 अथ स्म ते चर्षणयो यदेजानिन्द्र व्रतोत भया वरुता ।
 अस्माकासो ये नृतेमासो अयं इन्द्र सूरयो दधिरे पुरो नः ॥७॥

sā patyata ubhāyor nṛimāṁ-ayór yādī vedhāsah sami-
 dhé bhavante | vṛitré vā mahó nṛivāti kshāye vā vyācasvantā
 yādi vitāntasafte || 6 || ādha smā te carshanāyo yád éjān
 indra trātótā bhavā varūtā | asmākāso yé nṛitamāso arya
 indra sūráyo dadhiré puró nah || 7 ||

O resplendent Lord, may you subdue the strength of all evil opponents whether our kinsmen or otherwise, when they present themselves before us and fight against us. May you enfeeble their strength and drive them away from us. 3

The enlightened person, the hero, assuredly kills evil tendencies by his inner strength under your protection, O Lord and (with your blessings) he wins in this conflict of equals in bodily prowess and personal strength, whilst both of them clamourously dispute over the possession of sons, grandsons, cattle, water or land. 4

But no one dares stand against you, neither a brave, nor a coward, nor a resolute, nor a fighter trusting in his valour. None of them is a match to you. Verily, you are the most powerful of all these persons. 5

Amidst the two disputants, that one acquires wealth, whose priests invoke Lord at worship in conflicts against powerful adversaries or in contention to gain dwellings among one's own relations. 6

O resplendent Lord, may you be the protector of our leading men at the time when they tremble with fear. May you be their saviour. Let those, who are chief leaders, be enjoyers and the worshippers who install them on high position be blessed by your favours. 7

अनु ते दायि मह इन्द्रियाय सुत्रा ते विश्वमनु वृत्रहत्ये ।
 अनु क्षत्रमनु सहो यज्ञत्रेन्द्र देवेभिरनु ते नृषाभ्ये ॥८॥
 प्रवा नः स्पृष्टः समजा समस्त्विन्द्र रारन्धि मिथुतीरदेवीः ।
 विद्याम वस्तोरवसा गुणन्तो मरहाजा उत ते इन्द्र नृणम् ॥९॥

ánu te dayi mabá in-
 driyáya śatrā te víśvam ánu vṛitrahátye | ánu kshatrām
 ánu sáho yajatréndra devébhír ánu te nṛishábye || 8 || evā
 na sprīdihā sām ajā samātsv indra rārandhī mithatīr áde-
 vīḥ | vidyāma vāstor ávasā guṇānto bharādvājā utá ta in-
 dra nūnām || 9 || 20 ||

(२१) अश्विं वृषम्

(१-८) महर्षेभ्यस्तु वृषम् वार्यस्त्वयो सरदाय कवि । इन्द्रो वेवता । विष्णु उग्रः ॥

१११ शुद्धी न इन्द्र हव्यमसि त्वा महो वाजस्य सातो वावृषाणाः ।
 स यद्विशोऽयन्त शरसाता उग्रं नोऽवः पार्ये अहन्दाः ॥१॥
 त्वां वाजी हवते वाजिनेयो महो वाजस्य गव्यस्य सातो ।
 त्वां वृत्रेभ्यिन्द्र सत्पतिं तरुं त्वां चष्टे सुष्टिहा गोषु युध्यन् ॥२॥
 त्वं कवि चोदयोऽर्कसातो त्वं कुत्सायुः शुष्णं द्राशुषे वर्क ।
 त्वं क्षिरो अमर्मणः पराहन्तिथिन्वाय शंस्यं करिष्यन् ॥३॥

26.

Śrūdhi na indra hváyāmasi tvā mahó vājasya sātaú
 vāvṛishānāḥ | sárṇ yád viśó 'yanta śúrasātā ugrām nó 'vah
 párye áhan dāḥ || 1 || tvām vājī havate vājineyó mahó vā-
 jasya gādhyasya sātaú | tvām vṛitréshv indra sátpatiṁ tá-
 rutram tvām cashṭe mushṭihā góshu yúdhyan || 2 || tvām
 kavīm codayo 'rkásātan tvām kútsāya śúshṇam dāśāshc
 yark | tvām śiro amarmṇaḥ parāhann atithigvāya śánsyam
 karishyán || 3 ||

O adorable Lord, all mighty powers have been successively conceded to you by Nature's bounties for the destruction of evil forces. O revered one, verily, in you is centered appropriate vigour and strength as well. 8

O powerful resplendent Lord, grant us the courage to fight the forces of evil. Inspire us to overthrow the godless demoniac forces that fight against us. May we the bearers of the light of knowledge adore you and thereby be privileged to obtain your favour. 9

26

O resplendent Lord, we invoke you with these spontaneously flowing streams of hymns for obtaining abundant food. Hear us and give us sure help when on a future day we assemble on the battle-field of life. 1

O resplendent Lord, the descendants of learned men place all their affluence at your feet and entreat you to acquire wealth and wisdom. You are the patron of those who are good and saviour when evil forces assail them. It is with your encouragement and guidance that he continues his duel as if with fists to win land and cattle. 2

You encourage the sage for the attainment of food of knowledge. It is you again who undo the evil for the safety of your wise devotee, the offerer of homage. For the welfare of the faithful one, dear as a guest, you humble down the wicked, the one who wrongly imagines himself invulnerable. 3

त्वं रथं प्र भरौ योधमुपमावौ युष्मन्तं वृषभं दशसुम् ।
 त्वं तुग्रं वेतसवे सचाहन्त्वं तुजि गृणन्तमिन्द्र तूतोः ॥३॥
 त्वं तदुक्थमिन्द्र बर्हणा कः प्र यच्छता सहस्रा शूर दधि ।
 अवे गिरेर्दासं शम्बरं हुन्त्रावो दिवौदासं चित्राभिरुतो ॥५॥

tvām rātham prā bharo yodham ūdhām ṛishvām
 āvo yūdhyantam vṛishabhāṇi dāśadyum | tvām tūgram ve-
 tasāve śacāhan tvām tūjīm gṛiṇāntam indra tūtoḥ || 4 ||
 tvām tād ukthām indra barhāṇā kaḥ prā yāc chataḥ sa-
 hāsrā śūra dārshi | āva girér dāsam śāmbaram hāu prāvo
 divodāśam citrābhir ūti || 5 || 21 ||

॥२३॥ त्वं श्रद्धाभिर्मन्दसानः सोमैर्दुमीतये जुसुरिमिन्द्र सिष्वप् ।
 त्वं रजि पिठिनसे दशस्यन्ष्टिं सहस्रा शच्या सचाहन् ॥६॥
 अहं च न तत्सुरिभिरानयां तव ज्याय इन्द्र सुन्नमोजः ।
 त्वया यत्तत्तर्वन्ते सधवीर वीरास्त्रिवरूपेन नहुषा शविष्ठ ॥७॥
 वयं ते अस्यामिन्द्र युष्महन्तौ सखायः स्याम महिन् प्रेष्ठाः ।
 प्रातर्दनिः क्षत्रश्रीरस्तु श्रेष्ठो घने वृत्राणां सुनये धनानाम् ॥८॥

tvām śraddhābhir mandasānāḥ sōmair dabhītaye cōmu-
 rim indra śishvap | tvām rajīm piṭhīnase dāśasyān śhaśṣṭīm
 sahāsrā śācyā śacāhan || 6 || ahīm eanā tāt sūrbhir ānaś-
 yām tāva jyāya indra sūnnām ōjah | tvāyā yāt stāvante
 sadhavira virās trivārūthena nāhuṣhā śaviṣṭha || 7 || vayām
 te asyām indra dyumnāhūtau sākhāyaḥ syāma mahina
 prēśṭhāḥ | prātardanīḥ kṣhatrasrīr astu śrēśṭhō ghanē
 vṛitrāṇām sanāye dhānānām || 8 || 22 ||

O resplendent Lord, you grant to the liberal giver a great chariot to contest in the struggle of life. You protect him while he is engaged in fighting for a long period. You subdue violent elements along with arrogance and you encourage the steadfast, who adores you. 4

O brave resplendent Lord, you accomplish a great task when you destroy hundred-thousand forces of the wicked. You put an end to the immoral thoughts coming out of our brain, and you bless the faithful and loyal devotees with your marvellous protections. 5

O Lord, pleased by libation offered with faith, you destroy the clinging sinful tendencies with a view to protect the disciplined people. You equip the faithful persons with ability, annihilate with your right lot of innumerable evils (as if sixty thousand warriors). 6

O resplendent, mightiest and brave, vanquisher of the evil,—"O triply-strong defender, may I along with my virtuous helpers, acquire your most excellent felicity and vigour which, as men believe, have been bestowed on your faithful devotees. 7

O revered resplendent Lord, may we, your friends, become most dear to you at this place of holy worship. May our illustrious defenders and preceptors be most glorious. May they be able to overcome the demoniac forces and may you shower on us affluence and prosperity. 8

(२७) सप्तविंश सूक्तम्

(१-८) अथर्वस्यास्य सूक्तस्य वार्धम्यस्यो मरुताय अग्निः । (१-३) वयमग्निस्तद्वर्धमिन्द्रः ।

(८) अथर्वस्याय वायमानस्याम्यावर्तिनो दानं देवते । निदुष्यन्तः ॥

१२१॥ किर्मस्य मदे किर्मस्य पीताविन्द्रः किर्मस्य सूर्ये चकार ।
 रणा वा ये निषदि किं ते अस्य पुरा विविद्रे किमु नूतनासः ॥१॥
 सदस्य मदे सदैस्य पीताविन्द्रः सदस्य सूर्ये चकार ।
 रणा वा ये निषदि सत्ते अस्य पुरा विविद्रे सद् नूतनासः ॥२॥
 नहि नु ते महिमानः समस्य न मघवन्मघवत्त्वस्य विद्मः ।
 न राधसोराधसो नूतनस्येन्द्र नकिर्ददृश इन्द्रियं ते ॥३॥
 एतस्यत्त इन्द्रियमचिन्ति येनावधीर्वराशिस्य शेषः ।
 वज्रस्य यत्ते निहतस्य शुष्मास्त्वनान्दिदिन्द्र परमो दुदारः ॥४॥

27

Kim asya māde kim v asya pitāv indrah kim asya
 sakhyé cakāra | rāṇā vā yé nishādi kim té asya purā vi-
 vidre kīm n nūtanāsah || 1 || sād asya māde sād v asya
 pitāv indrah sād asya sakhyé cakara | rāṇā vā yé nishādi
 sāt té asya purā vividre sād n nūtanāsah || 2 || nahī nū te
 mahimānaḥ samasya nā maghavan maghavattváśya vidmā |
 nā rādhaso-radhaso nūtanasyéndra nákir dadṛṣa indriyām
 te || 3 || etāt tyāt ta indriyām aceti yénavadhīr varāśikha-
 sya śéshah | vājrasya yāt te nīhatasya śūśhmāt evanāc cid
 indra paramó dadāra || 4 ||

वधीदिन्द्रो वरशिस्य शेषोऽभ्यावर्तिने वायमानाय शिर्ज्ञः ।
 वृचीर्वतो यदरिक्पृषीयां हन्युर्वे अथै भियसापरो दत्तः ॥५॥

vādhīd indro varāśikhasya śésho
 'bhyāvartne cāyanānāya śikshan | vṛcīvato yād dhariyūpī-
 yāyām hān pūrve ārdhe bhīyāsāparo dāt || 5 || २० ||

What has resplendent Lord done in the exhilaration (of the devotional prayers from us)? What has he done on quaffing this ? What has he done in friendship for this ? What have former, what have recent adorers, obtained from you in the chamber of their hearts ? 1

Verily, in the rapturous joy of divine love, the resplendent performs noble deeds, once quaffing the elixir of praises; or in friendship for this devotion the Lord accomplishes wonderful task. Adorers of old and recent times continue to obtain many benefits out of this to gladden the chamber of their hearts. 2

O bounteous Lord, we know not the extent of your vast magnitude, also we know not the limit of your abundance; no one has yet discerned the bounds of your power which reveals fresh forms every moment. 3

O resplendent Lord, we have witnessed with our eyes the resoluteness wherewith you subdue the vices of sense organs. The boldest of them was controlled at the mere noise of your bolt of punitive justice, hurled with all your force. 4

Favouring the wise persons, vigilant from all sides, born in the families of people serving with dedication, the resplendent Lord destroys the root of deceptive ignorance, killing crookedly wicked tendencies, resting in the front part of the heart, whilst the host of evils on the other part themselves scatter through fear. 5

४२४३

त्रिंशच्छतं वर्मिणं इन्द्र साकं यज्यावत्सां पुरुहन् श्रवस्या ।
 वृचीवन्तः शरवे पत्यमानाः पात्रीं भिन्दाना न्यर्थान्यायन् ॥६॥
 यस्य गावावरुपा सूर्यवत्स्य अन्तरं पु चरन्तो रेरिहाणा ।
 स सृञ्जयाय त्वंशं परादाद्बृचीवतो देववाताय शिक्षन् ॥७॥
 इयौ अग्ने रुधिनो विशति गा वधूमतो मघवा मह्यं सुभ्राद् ।
 अभ्यावर्ती चायमानो ददाति दुष्णाशेयं दक्षिणा पार्थवानाम् ॥८॥

triṁśacchatam varmīna indra sākāṁ yavyāvatyāṁ pu-
 ruhāta śravasyā | vṛcīvantāḥ śaravo pātyamānāḥ pātrā
 bhindānā nyarthāny āyan || 6 || yāsyā gāvāv arushā sūya-
 vasyū antār ū shū carato rērihaṇa | sā sṛñjayaya turvā-
 ṣam parādād vṛcivato daivavātāya śikshan || 7 || dvayāu
 agne rathīno viṁsatīṁ gā vadhūmato maghāvā māhyam
 samrat | abhyāvartī cāyamāno dadāti duṣṇāśeyām dākṣhiṇā
 pāthavānām || 8 || 24 ||

(२८) अष्टपिंसं सूक्तम्

(१-८) अष्टपिंस्यास्य सूक्तस्य षाडम्पत्यो भग्नद्वयं कृत्वि । (१, ३-७) प्रथमपिंसीवादिषडानाञ्च गानः,

(२, ८) द्वितीयाष्टम्योविन्दो गावो वा देवताः । (१, ५-७) प्रथमपिंः षडम्पादित्वस्य च विष्टुः,

(२-४) द्वितीयादित्वस्य वमती, (८) अष्टम्याश्चतुष्टुः कर्त्तव्यं ॥

४२४४

आ गावो अग्नन्नुत भद्रमकन्त्सीदन्तु गोष्ठे रणयन्त्वसे ।
 प्रजावतीः पुरुषा इह स्युरिन्द्राय पुर्वीरूपसो दुहानाः ॥९॥
 इन्द्रो यज्वने पृणते च शिक्षत्युपेददाति न स्वं मुषायति ।
 मृत्योमृत्यो रुयिभिर्दस्य वर्धयन्नभिन्ने खिल्ये नि दधाति देवयुम् ॥१०॥

28.

Ā gāvo agmann ūtā bhadrām akran śīdanta goshtḥé
 rajāyanta asme | prajāvatīḥ pururīpā ihā syūr indrāya
 pūrvīr uśhāso dūhānāḥ || 1 || indro yājvane pṛiṇatō ca śi-
 kshaty ūpēd dadāti nā evām muṣhāyati | bhūyo-bhūyo ra-
 yīm id aśya vardhāyann ābhinne khilyō nī dadhāti deva-
 yūm || 2 ||

O revered resplendent Lord, invoked by all, the host of evil passions, amounting to three thousand and odd, collect together in our body to acquire glory, but you render them ineffective. Your virtues defend the attack of an arrow and proceed ahead for the destruction of evils. 6

He, whose bright prancing steers (rays), delighted with suitable sustaining elements, proceed between heaven and earth, impels the benefactors to devote to a constructive work and the vigilant reformers to remove crooked and wicked elements. 7

O Lord revered, all-pervading, the sovereign of all, on both of us, rich and poor seated in chariots may you bestow charming divine damsels, and twenty divine cows, a gift hard to assure from any other source. 8

28

May cows come and bring us good fortune; let them stay in our cowsheds and enjoy in our company. May many coloured cows bring here prolific milk for offerings to the resplendent Lord at many dawns. 1

The resplendent Lord bestows affluence on the devotee who offers worship and oblations. He takes not what belongs to the worshipper and gives him more; thereby increasing his wealth more and ever-more, he places the devotee in fortified positions, free from danger. 2

न ता नृशन्ति न दंभाति तस्क्वो नासांमामित्रो व्यथिरा दधर्वति ।
 देवोश्च धाम्नियंजते ददाति च ज्योगित्ताभिः सचते गोपतिः सह ॥३॥
 न ता अवी रेणुर्ककाटो अश्रुते न संस्कृतत्रसुपं यन्ति ता अभि ।
 उरुगायमभयं तस्य ता अनु गावो मर्तस्य वि चरन्ति यज्वनः ॥४॥
 गावो भगो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्य भक्षः ।
 इमा या गावः स जनास् इन्द्र इच्छामीबुद्धा मनसा चिदिन्द्रम् ॥५॥

ná tá nasanti ná dabhāti tāsvaro nāsām āmitrō
 vyāthir ā dadharshati | devāṁs ca yābhir yājate dādāti ca
 jyóg it tābhiḥ sacate gópatih sahá || 3 || ná tá árvā reṇú-
 kakāto aśrute ná samskṛitatrām úpa yanti tá abhi | uru-
 gāyám ábhayam tāsya tá ānu gāvo mārtaśya ví caranti
 yājvanah || 4 || gāvo bhāgo gāva índro me achān gāvaḥ só-
 masya prathamāsya bhaksháh | imā yā gāvah sá janāsa ín-
 dra ichāmíd dhṛidā mánasā cid índram || 5 ||

सूयं गावो मेदयथा कृशं चिदश्रीरं चित्कृणुया सुप्रतीकम् ।
 भद्रं गृहं कृणुय भद्रवाचो बृहदो वयं उच्यते सुभासु ॥६॥
 प्रजावतीः सुयवसं रिशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
 मा वः स्तेन ईशान् माघर्शसुः परि वो हेती रुद्रस्य वृज्याः ॥७॥

उपेदसुपपचनमासु गोपूषं पृच्यताम् ।
 उपं ऋषभस्य रेतसुपेन्द्र तवं वीर्यं ॥८॥

yūyám gāvo
 medayathā kṛīṣām cid asrīrām cit kṛiṇuthā supratīkam |
 bhadram gṛihām kṛiṇutha bhadravāco bṛihád vo váya
 ucyate sabhāsu || 6 || prajāvatih sūyavasam riśantiḥ suddhā
 apāḥ suprapāṇé pibantiḥ | mā va stenā īśata māglhāsaṁsah
 pāri vo hetī rudrásya vṛijyāḥ || 7 || úpedām upapārcanam
 āsú góshūpa pṛicyatām | úpa ṛishabhāsya rétasy úpendra
 táva vírye || 8 || २८ ||

Let not the cows run away from us, let no thief carry them away; let no hostile weapon fall upon them. May the master of the cattle be long possessed of them, with the milk products of which he makes offerings and with which he serves the godly men. 3

Let not the cows fall a victim to the arrogant, dust-spurning, war-horse. Let them not fall in the hands of a butcher or his shop. Let the cattle of the man, the householder, move about free and graze out of fear. 4

May the cows be our affluence; may the resplendent Lord grant us cattle; may the cows yield food (milk and butter) of the first libation. These cows, O men, are sacred as the Lord resplendent Himself,—the Lord whose blessings we crave for, with head and heart. 5

O cows, you strengthen even the worn-out and fatigued and make the unlovely beautiful to look on. Your lowing is auspicious, and makes my dwelling prosperous. Great is the abundance that is attributed to you in our religious ceremony. 6

May you, O cows, have many calves grazing upon good pastures and drinking pure water at accessible ponds. May no thief be your master. May no beast of prey assail you and may the dart of vital Lord never fall on you. 7

O resplendent Lord, a showerer of virility as you are, may we have by your blessings the sturdy bulls for insemination and let us have plenty of nourishment for the cows. 8

(२९) एकोनविंशं सूक्तम्

(१-४) पञ्चम्याम्य सूक्तस्य बाह्व्यन्तरो भरद्वाज ऋषिः । इन्द्रो देवता । मिष्टुर् छन्दः ।

११ इन्द्रं वो नरः सखायं सेपुर्महो यन्तः सुमतेयं चकानाः ।
 महो हि दाता वज्रहस्तो अस्ति महाहं रष्वमवसे यजध्वम् ॥१॥
 आ यस्मिन्हस्ते नयीं मिमिक्षुरा रथे हिरण्यये रथेष्टाः ।
 आ रश्मयो गर्मस्त्वोः स्थुरयोराघ्नश्चासौ वृषणो युजानाः ॥२॥
 29.

Índram vo nárah sakhyāya sepur mahó yántaḥ suma-
 táye cakāhāḥ | mahó hí dātā vájrahasto ásti mahām u raṇ-
 vām ávaso yajadhvam || 1 || á yásmín háste náryā mimi-
 kshúr á ráthe hiranyāye ratheshthāḥ | á rasmayo gábha-
 styo sthūrāyor ádhvann ásvāso vṛishāṇo ynjānāḥ || 2 ||

श्रिये ते पादा इव आ मिमिक्षुर्धृष्णुर्वज्री शवंसा दक्षिणावान् ।
 वसानो अत्कं सुरभि इदो कं स्वर्णं नृतविधिरो बभूथ ॥३॥
 स सोम आर्मिस्तमः सुतो मूयस्मिन्पक्तिः पच्यते सन्ति धानाः ।
 इन्द्रं नरः स्तुवन्तो ब्रह्मकारा उक्था शंसन्तो देववाततमाः ॥४॥
 न ते अन्तः शवंसो धाम्यस्य वि तु बाबधे रोदसी महित्वा ।
 आ ता सुरिः पृणति तृत्तुजानो युधेवाप्सु समीजमान ऊती ॥५॥
 एवेदिन्द्रः सुहवं ऋष्वो अस्तूती अनूती हिरिग्निरः सत्वा ।
 एवा हि जातो असमात्योजाः पुरु च वृत्रा हनन्ति नि दस्युन् ॥६॥

śriyé te pādā dúva á mimikshur dhṛishṇúr vajrí śāvasā
 dākshināván | vāsāno átkam surabhīm dṛiṣé kam svār ná
 nṛitav ishíró babbūtha || 3 || sá sóma ármistatamah suto bhūd
 yásmín paktiḥ pacyáte sánti dhānāḥ | índram nára stu-
 vānto brahmakārā ukthā śānsanto devāvātataamah || 4 || ná
 te antaḥ śāvaso dhāyy asyá ví tú bābadhe ródasī mahitvá |
 á tá sūriḥ pṛṇatí tūttujāno yūthévāpsú samíjamāna ūtí
 || 5 || evéḥ índrah suháva řishvó astūti ánūti hiriṣiprah
 sátvá | evá hí jātó ásamatyojāḥ purú ca vṛitrā hanatí ní
 dasyūn || 6 || 1 ||

O great men, your leading priests are propitiating resplendent Lord for His friendship and loving kindness. The judicious Lord is the greatest giver of gifts; worship Him to win His protection. 1

We hail our Lord in whose hands rests the well-being of men. He mounts on a golden, firmly-stationed cosmic chariot. With His firm arms He holds the reins. His forces, as if steeds, are well-yoked, and ready for the road. 2

Your devotees offer adoration at your feet for glory. You are the conqueror of ominous elements, resolute as thunderbolt, judicious, merciful and benevolent. After traversing the universe like the sun, you appear amidst us as if robed in a heavenly beautiful garment, which displays you as a charming dancer. 3

Your favourite libation is one that is full of devotion, replete with knowledge and good deeds, as if, a fire-offering of effused herbal juices, very well mixed with baked cakes and fried barley. Equipped with their virtues, your devotees, the admirers of Nature's bounties, extol you by singing hymns and offering dedication to you. 4

Your greatness is beyond measure. Even earth and heaven know not the limit of your grandness. Your devotees, hastening for the performance of a dedicated act, endeavour to keep you pleased with devotional offerings as the cowherd keeps cows pleased by taking them to a pond of water. 5

The lofty resplendent Lord is prompt to listen, decked with blue radiance, as if on his nose and chin, giver of wealth, whether coming or not coming to worship. May He with unparalleled might destroy all opposing evil forces and violent elements as soon as manifested. 6

(१०) विंशं सूक्तम्

* (१-५) पञ्चमेत्यात्म्यं सूक्तस्य चर्तस्मयोऽयं यदायं प्रकि । इन्द्रो देवता । विष्णुः भक्तः ॥

०१५ भूय इहावुधे वीर्यायै एको अजुर्यो दयते चक्षुनि ।
 प्र रिरिचे दिव इन्द्रः पृथिव्या अर्धमिदस्य प्रति रोदसी उभे ॥१॥
 अघो मन्ये बृहदसुर्यमस्य यानि दाधार नकिरा मिनाति ।
 दिवेदिवि सूर्यो दर्शतो भुद्धि सन्नान्सुर्विया सुकतुर्धात ॥२॥

30.

Bhūya id vāvṛidhe vīryāyaṁ éko ajuryó dayate vāsūni |
 prā ririce divā indrah pṛithivyā ardhām id asya prāti ró-
 dasi ubhé || 1 || ádhā manye bṛihád asuryām asya yāni dā-
 dhāra nākir ā mināti | divé-dive sūryo darṣatō bhūd vi sād-
 māny urviyā sukrátur dhāt || 2 ||

अथा चिन्न चित्तदपो नदीनां यदाभ्यो अरदो गातुमिन्द्र ।
 नि पर्वता अद्भुतसदो न सेंदुस्त्वया इच्छानि सुकतो रजांसि ॥१॥
 सत्यमित्तन्न त्वावै अन्यो अस्तीन्द्र देवो न मर्त्यो ज्यायान् ।
 अद्भुतहिं परिशयानमर्णोऽवास्तुजो अपो अच्छा समुद्रम् ॥२॥
 त्वमपो वि दुरो विष्णुचीरिन्द्र इच्छमरुजः पर्वतस्य ।
 राजाभवो जगतश्चर्षणीनां साकं सूर्य जनयन्धामुपासम् ॥३॥

adyā cin nú cit tād āpo
 nadīnām yād ābhyo ārado gātūm indra | ní párvatā adma-
 sado ná sedus tváyā drīhāni sukrato rájānsi || 3 || satyām
 ít tán ná tvāvāṁ anyó astīndra devó ná mārtyo jyāyān |
 āhaṁn āhim parisāyānam ārnó 'vāsrijo apó ábhā samudrām
 || 4 || tvām apó ví dūro víshūcīr indra drīhām arujah pār-
 vatasya | rájābhavo jágataṣ carshanīnām sākām sūryam ja-
 náyan dyām ushāsam || 5 || ३ ||

The eternal resplendent Lord, augments ever more His glory for heroic deeds. He is chief of all and bestows riches. Whilst the sun illuminates only half of the globe, the Lord illuminates the entire universe and transcends both, heaven and earth. 1

I glorify His vast and evil-destroying nature. No one can resist Him from acting on what He once determines. Through His order, the sun is made visible everyday; and the regions are set and spread, near or far. 2

O the performer of benevolent deeds, verily, your act of liberation of rivers, whereby you direct them on their course is effective. Like men, quiet at meals, the mountains have settled down at their own places. Through your order the regions are made steadfast. 3

This is true, no one else is like you, O resplendent Lord, no divine power, nor any mortal is superior to you. You always destroy the dragon of dark forces who obstructs flow of thoughts and let free the streams to proceed to the ocean, the destination. 4

O resplendent Lord, you have set the obstructed thoughts free to flow in all directions. You have fractured the solid barrier of the cloud of dark forces. You are Lord over the people of the world, with your glory manifest in the sun, the sky and the dawn. 5

(३१) परमिंतं सुकृत

(१-५) यजुषोत्पत्त्यात् सुकृत्य भाष्यानां ह्यदोषं कथि । इन्द्रो देवता । (१-३, ५) यजुषादि-
हृषस्य पञ्चम्या जगद्य जितुः, (५) यजुष्यांश्च शक्नोती इत्यसी ॥

०१० अमुरेको रयिपते रयीणामा हस्तयोरधिथा इन्द्र कृष्टीः ।
वि तोके अप्सु तनये च सुरैर्वोचन्त चर्षणयो विवाचः ॥१॥
त्वद्वियेन्द्र पार्थिवानि विश्वाच्युता चिच्छ्यावयन्ते रजांसि ।
थावाप्तामा पर्वतासो वनानि विश्वं दृक्कं भयन्ते अज्मन्ता ते ॥२॥

31.

Ābhūr ēko rayipate rayīnām ā hāstayor adhithā indra
kṛishṭhī | vī toké apsú tánaye ca sūrē 'vocanta carshanāyo
vívācaḥ || 1 || tvād bhiyéndra páarthivāni víśvācyutā cie cyā-
vayante rájānsi | dyāvākshāmā párvatāso vānāni víśvaṃ
dṛihām bhayate ájmann ā te || 2 ||

त्वं कुत्सेनामि शुष्णमिन्द्राशुर्ष युच्य कुयवं गविष्टौ ।
दश प्रपित्वे अध सूर्यस्य मुषायक्षक्रमविषि रपांसि ॥३॥
त्वं शतान्यव शम्बरस्य पुरो जघन्याभ्रतीनि दस्योः ।
अशिशो यत्र शच्या शचीवो दिवोदासाय सुन्वते सुतके मरुदाजाय गृण्ते वसूनि ॥४॥
स संत्यसत्स्वन्महते रणाय रथमा तिष्ठ तुविदृग्मा भीमम् ।
याहिं प्रपथिस्तुसोपं मद्विक्त्र च श्रुत श्राव्य चर्षणिन्म्यः ॥५॥

tvām kútsenābhī śúsh-
ṇam indrásúśhaṃ yudhya kúyavaṃ gávisṭhaṃ | dāśa pra-
pitvė ādha sūryasya mushāyāś cakrām āvive rāpānsi || 3 ||
tvām śatāny āva śāmbharasya pūro jaghanthāpratīni dās-
yoh | úśiksho yātra śācyā śacīvo dívodāsāya sunvaté su-
takre bharádvajāya grīnaté vāsūni || 4 || sá satyasatvan ma-
haté rāṇāya rātham ā tishṭha tuvinṛimṇa bhīmam | yāhī
prapathinn āvasopa madrik prā ca śruta śrāvaya carsha-
nībhyah || 5 || १ ||

O Lord of riches, you are the sovereign ruler over treasures. You hold people in your hands, and these mortals glorify you with various adorations to obtain sons, valiant grandsons, and sunlight. 1

Through your fear, O resplendent Lord, all the regions of the firmament cause the unfallen rain to precipitate, the heavens, the earth, the mountains, the forests, all the vast, solid creations of the world are frightened at your approach. 2

You help wise sage to fight against the inexhaustible exploiter. You destroy malice of the mental struggle. In conflicts you hold the wheel of the chariot of the sun and drive away the malignant spirits. 3

You destroy the hundreds of impregnable centres of powerful evil. O sagacious Lord, honoured by the homage, you in your liberality bestow riches upon the faithful friends, the learned and upon the enlightened singers hymning your praise. 4

O leader of true heroes, possessor of infinite wealth, may you mount your formidable car for the arduous conflict, come to me, O Lord, the persuer of a progressive path, for my protection. O illustrious Lord, make us worthy of honour amongst our fellow men. 5

(३१) द्वाविंशं सूक्तम्

(१-५) पञ्चर्षेस्तास्य सुकृत्स्न आरुद्राः सुद्रोष क्षत्रिः । इन्द्रो देवता । विदुर्ऋक् ॥

१०१ अपूर्व्या पुरुतमान्यस्मै महे वीराय तवसे तुराय ।
 विरपिदाने वज्रिणे शतमानि वचांस्त्यासा स्थविराय तक्षम् ॥१॥
 स मातरा सूर्येणा कवीनामवांसयद्रुजदग्निं गृणानः ।
 स्वाधीभिर्ऋकभिर्वावज्ञान उदुक्षिराणामसृजन्निदानम् ॥२॥

32.

Āpūrvyā purutāmāny asmai mahé vīrāya tavāse turāya |
 virapāśne vajrīṇe śamtamāni vācāṁsya āsā sthāvīrāya ta-
 ksham || 1 || sá mātārā sūryeṇā kavīnām āvāsayaḥ rujād
 ādriṃ grīṇānāḥ | svādhibhir rīkvabhir vāvaśānā úd usrīyā
 nām asrijan nīdānam || 2 ||

स वक्षिभिर्ऋकभिर्गोषु शश्वन्मितक्षुभिः पुरुकृत्वा जिगाय ।
 पुरः पुरोहा सखिभिः सखीयन्द्रुज्ज्ञा इन्द्रो कविभिः कविः सन् ॥३॥
 स नीव्याभिर्जगितारमच्छा महो वाजैर्भिर्महद्भिश्च शुष्मैः ।
 पुरुवीरानिर्दृषम क्षितीनामा गिर्वणः सुविताय प्र याहि ॥४॥
 स सर्गेण शर्वसा तक्तो अत्यैरप इन्द्रो दक्षिणतस्तुराषाद् ।
 इत्या सृजाना अनपावृदयं दिवेर्दिव विविषुरप्रमृष्यम् ॥५॥

sá vāhnibhir rīkvabhir gūshu
 śāsvan mitājūnbhiḥ purukṛtvā jigāya | pūrah purohā śa-
 khibhiḥ sakhiyān dṛiḥhā ruroja kavibhiḥ kavīḥ sán || 3 || sá
 nīvyābhir jaritāram āchā mahó vājebhir mahādbhīḥ ca śūsh-
 maiḥ | puruvīrābhir vṛishabha kshitīnām ā girvanāḥ suvī-
 tāya prā yāhi || 4 || sá sārgena śivasā taktó ātyair apā in-
 dro dakṣhiṇatās tnrāshāt | itthā srijānā ānapāvṛid ārtham
 divé-dive vivishur apramrishyám || 5 || ॥

I have fashioned in my words unprecedented, comprehensive, and gratifying praises to you, O mighty, heroic, powerful, speedy, adorable, and ancient wielder of justice. 1

Amidst the sages, with the Sun, He brightens the parents (earth and heaven) and glorified by them, He shatters the mountain of darkness, and casts off the fetters of kine (free thoughts) in fulfilment of the demands of the intent worshippers, and their prayers to that end. 2

He, the accomplisher of all deeds, together with His worshipper, ever offering oblations with bended knees, becomes successful in rescuing the cows (from the caves). He is friendly with his friends and far-seeing with the far-seeing. Being the destroyer of the citadels, He demolishes the strongholds of violent evil forces. 3

O showerer of blessings, propitiated by praise, come to him, who glorifies you, to make him happy amongst men with abundant food, new harvest, and exceeding strength for the welfare of mankind. 4

Endowed with natural force, possessed of swift vital power, the resplendent Lord, the overcomer of adversaries, sets free the streams of thoughts at the right time. Thus liberated, the waters of thoughts, expand daily to the insatiable goal, whence there is no returning. 5

(३३) अथर्ववेद

(१-५) यजुर्वेदस्य सूक्तस्य अथर्ववेदः शुनहोम इति । इन्द्रो देवता । विष्णुः उग्रः ॥

३५३

य ओजिष्ठ इन्द्र तं सु नो दा मदो वृषन्त्वभिष्टिर्दास्वान् ।
 सोर्वर्ध्वं यो वृणवत्त्वभ्यो वृत्रा समस्तु सासहदुमित्रान् ॥१॥
 त्वां ह्रीन्द्वावसि विवाचो हवन्ते चर्षणयः शूरसातो ।
 त्वं विप्रैर्भिवि पूर्णैरिषायस्त्वोतु इत्सनिता वाजुमवी ॥२॥

33.

Yá ōjishṭha indra tāṃ sū no dā mādo vṛishan sva-
 bhishṭīr dāsvān | saúvasvyam yó vanávat sváśvo vṛitrā sa-
 mātso sāsáhad amitrān || 1 || tvāṃ hīndrávase vívāco há-
 vante carshaṇáyah śúrasātau | tvāṃ víprebhir ví pañīr
 aśāyas tvóta ít sánitā vājam árṇā || 2 ||

त्वं तौ इन्द्रोमयी अमित्रान्दासा वृत्राप्यायी च शूर ।
 वधीर्वनेन सुधितैर्भिरत्केरा पृत्सु दर्शि नृणां नृतम ॥३॥
 स त्वं न इन्द्राकवामिहृती सखा विश्वायुरविता वृधे मूः ।
 स्वर्षाता यद्वयामसि त्वा युध्यन्तो नेमथिता पृत्सु शूर ॥४॥
 नूनं न इन्द्रापुराय च सा मवां मृच्छीक उत नो अभिष्टौ ।
 इत्या गृणन्तो मृहिनस्प शर्मन्दिवि प्याम पायै गोषतमाः ॥५॥

tvāṃ tāñ indrobhā-
 yāñ amitrān dāsā vṛitrāny āryā ca śūra | vādīr vāneva
 súdritebhir ātkair ā pṛitsú darshi nṛiṇām nṛitama || 3 || sá
 tvāṃ na indrákavābhir ūtí sakhā viśváyur avitá vṛidhé
 bhūḥ | svārshātā yád dhváyāmasi tvā yúdhhyanto nemádhitā
 pṛitsú śūra || 4 ||.nūnāñ na indráparāya ca syā bhāvā mṛi-
 líkā utā no abhisṭau | itthā gṛiṇānto mahínasya śārman
 diví shyāma párye goshátamāḥ || 5 || ॥

O resplendent Lord, showerer of blessings, grant us a son, rich in vigour, a source of happiness, a pious worshipper, a liberal giver, the one who would, whilst mounted on an excellent horse, overthrows the entire cavalry and conquer opposing enemies in combats. 1

Men of divers speech invoke you, O resplendent Lord, for their defence in their struggles. O Lord, may we, with the association of wise sages, and with your grace, subdue greedy tendencies. May the benevolent worshipper obtain nourishment under your protection. 2

O brave radiant Lord, may you control both classes of people, friends and foes, virtuous and vicious. O chief leader of leaders, you cut your foes in pieces in battles with well-plied weapons, as a wood-cutter pierces forests. 3

O all-pervading resplendent Lord, may you be a friend, and a protector with irreproachable protections for our prosperity; when warring in number-thinning conflicts, we invoke you for the acquirement of wealth. 4

May you, O resplendent Lord, now and at all other times, be verily ours; may you, to our wish, grant us all happiness, and in this manner, worshipping at dawn, glorifying you, may we abide in your brilliant and unbounded felicity, O mighty one. 5

(३४) ऋषिर्वा तत्पर

(१-५) नक्षत्रेभ्यस्तस्य श्रुतस्य भागद्वयः शुभहोम इति । इन्द्रो वेस्ता । विष्णु एतः ॥

६३०

सं च त्वे जग्मुर्गिरं इन्द्र पूर्वीर्वि च त्वयन्ति विभ्वो मनीषाः ।
 पुरा नूनं च स्तुतयु ऋषीणां पस्पृश इन्द्रे अर्घ्यव्याकर्त्ता ॥१॥
 पुरुहुतो यः पुरुगूर्त ऋभ्वो एकः पुरुप्रशस्तो अस्ति यज्ञैः ।
 रथो न महे शर्वसे युजानोऽस्माभिरिन्द्रो अनुमाचो भूत् ॥२॥

३४.

Sāṃ ca tve jagmūr gira indra pūrvīr vi ca tvād yanti
 vibhvo manishāḥ | purā nūnam ca stutāya ṛishinām paspri-
 dhrā indre ādhy ukthārkā || 1 || purnhūtō yāḥ puragūrtā
 ṛibhvāḥ ōkaḥ puruprasastō āsti yajñāiḥ | rātho nā mahé śā-
 vase yujāno 'smābhir indro anumādyaō bhūt || 2 ||

न यं हिंसन्ति धीतयो न वाणीरिन्द्रे न क्षन्तीदृभि वर्धयन्तीः ।
 यदि स्तोतारः शतं यत्सहस्रं गृणन्ति गिर्विणसं शं तदस्यै ॥३॥
 अस्मा एतद्विष्यः चैवं मासा मिमिक्ष इन्द्रे न्ययामि सोमः ।
 जनं न धन्वन्नभि सं यदापः सत्रा वावृधृद्वनानि यज्ञैः ॥४॥
 अस्मा एतन्महर्षिर्गुपमस्मा इन्द्राय स्तोत्रं मतिमिरवाचि ।
 असुरथा महति वृत्रनर्य इन्द्रो विधायुरविता वृधध्व ॥५॥

nā yām
 hīnsanti dhitāyo nā vāṇīr indram nākshanti dṛi abhi vardhā-
 yantiḥ | yādi stotārah śatām yāt sahasram gṛṇanti gṛva-
 nasam śām tād asmai || 3 || āsmā etād divy āroēva māśā
 mimikshā indre ny āyāmi sōmah | jānam nā dhānvann
 abhi sām yād āpaḥ sattrā vāvridhur hāvanāni yajñāiḥ || 4 ||
 āsmā etān māhy āngūśham āsmā indrāya stotrām matibhir
 avāci | āsad yāthā mahatī vritrātūrya indro visvāyur avitā
 vṛidhāś ca || 5 || ० ||

O resplendent Lord, profuse praises and commendations diversely proceed to you. These prayers and hymns, revealed to seers, have been vieing today with each other, as in the past, in glorifying the supreme Lord. 1

The Supreme Lord, ever propitiated by us, is mighty and eminent, invoked by all, is especially honoured by sacred dedications and prayers. All of us are attached to Him for the attainment of great strength, as one to a chariot. 2

All praises contributing to His exaltation proceed to resplendent Lord, whom no acts, no words can harm. Hundreds and thousands of adorers glorify Him. He alone is worthy of supreme adoration, and as such, may you honour him with affection. 3

Loving devotional prayers of mixed up feelings in various forms have been composed for the Lord to be offered on the day of worship with reverence (as herbal juices in fire sacrifices). These praises, together with dedicated acts delight Him, as water delights a man who is in a desert. 4

To this Lord has this earnest eulogy been addressed by the devout, in order that the all-pervading Lord may be our defender and exalter when we are fighting against adversaries. 5

(३५) यजुर्वेद सूक्त

(१-५) यजुर्वेदस्य सूक्तस्य आरम्भो नरः कृतिः । इन्द्रो देवता । विष्णुः इन्द्रः ।

१.१५

कृदा भुवन्नर्थक्षयाणि ब्रह्म कदा स्तोत्रे सहस्रपोष्यं दाः ।

कदा स्तोमं वासयोऽस्य राया कदा धियः करसि वाजरत्नाः ॥१॥

कहिं स्विच्छदिन्द्र यजुर्मिन्वीरिर्वीरानीळयासे जयाजीन् ।

त्रिधातु गा अधिं जयासि गोध्विन्द्र युवां स्वर्वेदेष्टासे ॥२॥

35.

Kadā bhuvan rāthakshayāṇi brāhma kadā stotrē sa-
hasraposhyaṃ dāh | kadā stōmam vāsaya 'sya rāyā kadā
dhīyaḥ karasi vājaratnāḥ || 1 || kārhi svit tād indra yān
nṛibhir nṛīn vīraṣ vīrān nīlayāse jāyājīn | tridhātū gā ādhi
jayāsi gōshv indra dyumnām svārvad dhey asmé || 2 ||

कहिं स्विच्छदिन्द्र यजुरिन्त्रे विश्वप्सु ब्रह्म कृण्वः शविष्ठ ।

कदा धियो न नियुतो युवासे कदा गोमघा हवनानि गच्छाः ॥३॥

स गोमघा जरित्रे अश्वश्चन्द्रा वाजश्रवसो अधि धेहि पृक्षः ।

पीपिहीषः सुदुर्धामिन्द्र धेनुं भरद्वाजेषु सुरुचो रुरुच्याः ॥४॥

तमा नूनं वृजनमन्यथा चिच्छरो यच्छक्र वि दुरो गृणीषे ।

मा निररं शुक्रदुर्घस्य धेनोराङ्गिरसान्ब्रह्मणा विप्र जिव ॥५॥

kārhi svit tād indra yāj jaritrē visvāpsu brāhma kṛṇāvah
savishṭha | kadā dhīyo nā niyūto yuvāse kadā gōmaghā
hāvanāni ḡachāḥ || 3 || sá gōmaghā jaritrē ásvaścandrā vā-
jaśravaso ādhi dheyi pṛkshah | pīpīhīshah sudūghām indra
dhenūm bharadvājeshu surūco rurneyāḥ || 4 || tām ā nūnam
vrijānam anyāthā cic chūro yāc chakra ví dūro gṛṇīshó |
mā nīr aram śukradūghasya dhenór āṅgirasān brāhmaṇā
vipra jinvā || 5 || १ ||

When would your chariot reach its destination? When would our prayers be heard? When will you grant your devotees the means of maintaining thousands? When will you recompense our adorations with riches? When will you render our sacred works productive of nourishment. 1

O, resplendent Lord, when will you unify leaders with leaders, heroes with heroes, and give us victory in struggles? When will you let us win threefold metal-yielding earth (copper, silver and gold mines)? And when will you reward us with celestial glory? 2

O most vigorous Lord, when will you grant your worshipper that wealth which is all-sustaining? When will you yoke your vital powers, as we yoke intellect? When will you render our homage productive of wealth? 3

O resplendent Lord, may you grant wealth to your worshipper, which may bring him cattle, splendid horses, and renowned vigour. May you multiply nourishment, and strengthen the kine bright and shining to be easily milked by the enlightened bearers of knowledge. 4

O mighty resplendent Lord, destroyer of evils, let our adversary take a different course. We glorify you as you are inspirer of brave. Never may I desist from the praise of the provider of excellent gifts. May you satisfy the sages with zeal and wealth. 5

(३९) मरुतिषा सुकृत

(१-५) यद्धर्मस्यास्य सुकृत्य मारुतामो मरु क्रति । इन्द्रो देवता । विष्णु उच्यते ॥

सत्रा मदसिस्तर्व विश्वजन्त्याः सत्रा रायोऽध ये पार्थिवासः ।
 सत्रा वाजानामभवो विमुक्ता यहेवेषु धारयथा असुर्यम् ॥१॥
 अनु प्र येजे जन ओजो अस्य सत्रा दधिरे अतु वीर्यीय ।
 स्युमृगमे दुधयेऽर्वते च क्रतु वृञ्जन्त्यपि वृत्रहत्ये ॥२॥

86.

Satrā mādāsas tāva viśvājanyāḥ satrā rāyó 'dha yé
 páarthivāsaḥ | satrā vājānām abhavo vibhaktā yād devéshu
 dhārayathā asuryām || 1 || ānu prā yeje jāna ójo asya satrā
 dadhire ānu vīryāya | syūmagrībhe dūdhayé 'rvate ca krá-
 tum vṛiñjanty āpi vritrahātye || 2 ||

तं सुग्रीचीरुतथो वृष्ण्यानि पौत्यानि नियुतः सभुरिन्द्रम् ।
 समुद्रं न सिन्धव उक्थ्यशुष्मा उरुव्यचसं गिर आ विशन्ति ॥३॥
 स रायस्वासुर्प सृजा गृणानः पुंरुश्चन्द्रस्य त्वमिन्द्र वत्सः ।
 पतिर्वभूथासमो जनानामेको विश्वस्य भुवनस्य राजा ॥४॥
 स तु श्रुधि श्रुत्या यो दुवोयुर्वीर्न भूमाभि रायो अर्यः ।
 असो यथा नः शर्वसा चक्रानो युगेयुगे वयसा चेकितानः ॥५॥

tām sadhrīcīr ūtāyo
 vṛishnyāni paūnsyāni niyūtaḥ saṣeur indram | samadrām
 nā śindbava ukthāṣuśmā uruvyāeasam gīra ā viśanti || 3 ||
 sā rāyās khām ūpa srijā gṛiṇānāḥ puṇṣcandráśya tvām
 indra vāsavaḥ | pátir babhūthāśamo jānānām éko viśvasya
 bhúvanasya rájā || 4 || sā tú śrudhi śrútyā yó duvoyúr
 dyaúr nā bhūmābhī ráyo aryāḥ | áso yáthā naḥ śavasā ca-
 kāno yugé-yuge váyasā cékitānab || 5 || s ||

Truly are your exhilarations as well as your riches which exist on earth beneficial to all men. Truly are you the distributor of food, whereby you maintain vigour amongst cosmic powers. 1

The worshippers praise especially the strength of that resplendent Lord. Verily, they rely upon Him for courageous deeds. They offer worship to Him who is the seizer of adversaries, the assailant,—marching in columns of forces—, who is the subduer of foes, and who is known for the destruction of the devil of ignorance. 2

The associated vital principles, heroic spirits, virile strength and all the harnessed energies serve resplendent Lord in His cosmic deeds. Also powerful prayers flow to His glory as rivers flow into the ocean. 3

Glorified by us, O resplendent Lord may you let the stream of much-delighting, home-conferring affluence, flow freely, as you are the unequalled sovereign Lord of men, and the sole sovereign of all the world. 4

O resplendent Lord, may you listen to our laudations. Verily, you are gratified by our adoration, and, like the sun, cast away the deep shadows of dark forces, you are endowed with strength. We glorify you and present to you our of rings, and homage. May you keep yourself in close proximity with us, just as you have been always, in every era of the past. 5

(१७) कर्त्तव्यं धृत्वा

(१-५) वज्रवैत्यास्य सृक्तस्य धर्मस्यो मग्दाय कविः । इन्द्रो देवता । विष्णुः इन्द्रः ।

॥७॥

अर्वाग्रथं विश्ववारं त उग्रेन्द्रं युक्तासो हरयो वहन्तु ।
 कीरिश्चिद्धि त्वा हवते सर्वानृषीमहि सधमादस्ते अय ॥१॥
 ओ द्रोणे हरयः कर्मागमन्पुनानास ऋज्यन्तो अमृवन् ।
 इन्द्रो नो अस्य पुन्यः पपीयादयुक्तो मदस्य सोम्यस्य राजा ॥२॥
 आसन्नाणासः शवसानमच्छेन्द्रं सुचके रूपासो अम्हाः ।
 अभि श्रव ऋज्यन्तो वहेयुर्न चिन्नु वायोरमृतं वि दस्येत् ॥३॥

॥७॥

Arvāg rāthan viṣvāvāraṁ ta ugrēndra yuktāso hārayo
 vahantu | kirīś cid dhī tvā hāvate svārvān ṛidhīmāhi sa-
 dhamādas te adyā || 1 || prō drōṇe hārayaḥ karmāgman pu-
 nānāsa rījyānto abhūvan | indro no asyā pūrvyāḥ papīyād
 dyukshō mādasya somyāsya rājā || 2 || āsarāṇāsah śavasā-
 nām āchēndraṁ sucakrē rathyāso āsvāḥ | abhī śrāva rīj-
 yānto vaheyur nī cin nū vāyōr amṛitaṁ vī dasyet || 3 ||

गरिष्ठो अस्य दक्षिणामिधृतीन्द्रो मघेनां तुविकुर्मितमः ।
 यया वज्रिवः परियास्यहो मघा च वृष्णो दयसे वि सूरिव ॥४॥
 इन्द्रो वाजस्य स्थविरस्य दातेन्द्रो गीर्भिर्विधता वृद्धमहाः ।
 इन्द्रो वृत्रं हनिष्ठो अस्तु सत्वा ता सूरिः पृणति तृत्तजानः ॥५॥

vāriṣṭho asya dākṣhiṇām iyartīndro maghōnām tuvikūr
 mitamaḥ | yāyā vajrivaḥ pariyāsy āṇho maghā ca dhriṣṭho
 dāyase vī sūrīn || 4 || indro vājasya sthāviraśya dātēndro
 gīrbhīr vardbatām vṛiddhāmabāḥ | indro vṛitrām hāniṣṭho
 astu sātva tā sūrīḥ pṛiṇati tītnjānaḥ || 5 || ० ||

O vigorous resplendent Lord, let your speedy rays of radiance bring your much coveted chariot to us. Your devoted adorer, verily, invokes you. May we today share your exhilaration, and thereby increase our happiness. 1

The ever-new devotional lyrics sung continuously at our sacred worship and sanctified, proceed direct into the pitcher of cosmos. May the eternal illustrious sovereign Lord of these exhilarating praises drink this elixir of our devotional love. 2

May the everywhere-going straight-proceeding speedy aura of divine glory convey the mighty resplendent Lord in His strong-wheeled chariot to our works, and never may the ambrosial devotion waste in wind. 3

The resplendent Lord, superb in strength, the performer of many great deeds, appreciates the contributions of the liberal donor amongst the opulent for public good. Thereby He, the wielder of punitive justice, removes sin, and with resolute firmness of purpose, bestows riches upon the worshippers. 4

Resplendent Lord, the illustrious one, is the donor of substantial nourishments. We make His glory widely known through our praises. May He be the destroyer of an adversary. Verily, He is the especial slayer of the clouds of Nescience. He, the animator, the quick-mover, grants us much-desired riches. 5

(१८) भारद्वाज सूक्तम्

(१-५) षडर्षस्यास्य सप्तस्य भार्गवस्यो नरदाय ऋषिः । इन्द्रो देवता । त्रिपुरा ऋक् ।

॥ १ ॥ अपादित उद्धं नक्षिद्रतमो मही मर्षह्युमतीमिन्द्रहृतिम् ।
 पन्थसी धीति दैव्यस्य यामुज्जनस्य सति वनते सुदानुः ॥ १ ॥
 दूराधिदा वसतो अस्य कर्णो घोषादिन्द्रस्य तन्यति भुवाणः ।
 एयमेन देवहृतिर्ववृत्यान्मद्रयगिन्द्रमियमुच्यमाना ॥ २ ॥

३८. ३८.

Āpād itā úd u naṣ citrātamo mahīm bharshad dyomā-
 tīm indrahūtim | pānyasīm dhītīm daivyasya yāmañ jāna-
 sya rātīm vanate sudānuḥ || 1 || dūrāc cid ā vasato asya
 kārṇā ghōṣhād indrasya tanyati bruvānāḥ | éyām enaṁ de-
 vāhūtir vavṛityān madryaḡ indram iyaṁ ricyāmānā || 2 ||

तं यो धिया परमया पुराजामजरमिन्द्रमभ्यनृष्यकैः ।
 नद्या च गिरौ दधिरे समसिन्महौश्च स्तोमो अधि वर्धदिन्द्रे ॥ ३ ॥
 वर्धाये यज्ञ उत सोम इन्द्रं वर्धाद्वह्य गिरं उक्त्वा च मन्य ।
 वर्धाहेनमुपसो यामल्लतोर्वर्धान्यासाः शरदो यावु इन्द्रम् ॥ ४ ॥
 एवा जज्ञानं सहसे असीमि वावुधानं रावसे च श्रुताय ।
 महासुममवसे विप्र नूनमा विवासेम वृत्रतृषु ॥ ५ ॥

tām vo dhiyā paramāyā purājām ajāram indram abhy-
 ānūṣhy arkāḥ | brāhmā ca gīro dadhiré sām asmin ma-
 hāns ca stōmo ādhi vardhad indro || 3 || vārdhād yām
 yagna utā sōma indram vārdhād brāhma gīra ukthā ca
 manma | vārdhāhainam uśhāso yāmann aktōr vārdhān mā-
 sāñ sātādo dyāva indram || 4 || evā jajñānām sāsase āsāmi
 vāvṛidhānām rādhasse ca śrutāya | nahām ugrām āvase
 vipra nūnām ā vivāsema vritratāryeshu || 5 || १० ॥

May the most marvellous resplendent Lord drink from this loving cup of devotion. May He accept our earnest d brilliant invocations. May the munificent Lord accept the offering and the praiseworthy adoration at the place of sacred work of the devout worshipper. 1

Reciting His praise, the worshipper calls aloud, so that by the sound it may reach the ear of Lord, even if He is far off. May this invocation entreating Him to come, bring the Lord in close proximity of the devotee. 2

I glorify Him, the undecaying and ever loving resplendent Lord, with hymns and with pious worship. All our offerings and praises proceed to Him and increase in glory when so addressed. 3

He is the resplendent Lord, whom our worship and offerings exalt. He is the Lord, whom the oblations, the praises, the prayers, the adorations exalt, whom the course of day and night exalts, and whom years, months and days exalt. 4

So, O all-wise resplendent Lord, may we today propitiate you for conquering our foes. You are manifested in the creation. You are mighty and free and your glory is greatly augmenting. We invoke you for the sake of wealth, fame and protection, and for the destruction of our evil impulses, hostile to us. 5

(३९) पञ्चोपचकारिणं सूक्तम्

(१-४) पञ्चोपचकारिणं सूक्तम् आहस्वित्यो मन्त्राश्च अग्निः । इन्द्रो देवता । विदुस्त्वयः ०

॥१॥ मन्द्रस्य कवेर्विष्यत्य वक्षेर्विप्रमन्मनो वचनस्य मर्धः ।
 अपा नस्तस्य सचनस्य देवेषो युवस्य गृणते गोअग्राः ॥१॥
 अयमुशानः पर्यद्रिमुत्ता श्रुतधीतिभिर्कृत्युग्युजानः ।
 रुजदर्शणं वि वृत्तस्य सानुं पर्णीर्वचोभिरभि योधदिन्द्रः ॥२॥

39.

Mandrāsya kavér divyāsya vāhner vipramanmano vaca-
 nāsya mādhyah | āpa nas tāsya sacanāsya devēsho yuvasya
 grīnaté góagrah || 1 || ayām usānāḥ pary ādrim usrā rita-
 dhitibhir ritayug yujanāḥ | rujād ārugnam vī valāsya sā-
 num pañīr vācobhir abhi yodhad indrah || 2 ||

अयं चोतयदुद्यतो व्यक्तुन्वेषा वस्तोः शरद इन्दुरिन्द्र ।
 इमं केतुर्मदधुर् चिदहं शुचिजन्मन उवसस्वकार ॥३॥
 अयं रोचयवृक्षो रुचानोऽयं वांसयद्वयुतेन पूर्वीः ।
 अयमीयत श्रुतयुग्मिरथैः स्वर्विदा नाभिना चर्षणिप्राः ॥४॥
 नृ गृणानो गृणते प्रस राजन्निषः पिन्व वसुदेयाय पूर्वीः ।
 अप ओषधीरविषा वनानि गा अर्वतो ननुचसे रिरिहि ॥५॥

ayām dyo-
 tayad adyāto vy āktān doṣhā vāstoḥ śarada indar indra |
 imāṃ ketūm adadhur nū cid āhnām śucijanmana ushāsaḥ
 cakāra || 3 || ayām rocayad arūco ručanō 'yām vāsayad vy
 ritēna pūrvīḥ | ayām iyata ritayūgbhir āṣvaiḥ svarvīdā nā-
 bhinā carshaniprāḥ || 4 || nū grīnānō grīnaté pratna rajann
 īśah pinva vasudēyāya pūrvīḥ | apā ōśadhīr avishā vā-
 nāni gā ārvato nrīn ricāse rirīhi || 5 || ॥

O resplendent self, may you cherish our sweet, exhilarating, inspiring, celestial, fruit-yielding loving devotion, commended by the wise. It is worthy of praise and acceptance. May you, O divine Lord, bestow upon your worshipping devotees food and milk, the prime product of the cow. 1

Determind to recover the knowledge concealed in dark rocks of mystic heart, the soul associated with vital breaths, and animated by their veracious activity shatter the infrangible rock of the sinful mind and overwhelm the selfish greed with reproaches. 2

The moon brightens up dark nights, and the sun brightens morns, days and seasons. Ancient people establish it as the ensign of days and it has made the dawns, born in splendour. 3

This radiant sun illumines the non-radiant worlds. He pervades many dawns with true lustre. The Sun, the benefactor of men, moves in a chariot drawn by horses, harnessed by praises laden with riches. 4

O sovereign Lord of eternity, when glorified, may you bestow abundant food upon him who praises you, and to whom affluence is due. May you grant to the worshipper water, plants, innoxious woods, cattle, horses, and men. 5

(४०) पत्न्यादिं सुतम्

(१-२) पथवेत्यात्म्यं मृत्युस्य शान्त्यत्यो भग्नान् कृषिः । इन्द्रो देवता । विदुषः, एतः ॥

इन्द्र पिब तुभ्यं सुतो मदायाव स्य हरी वि मुचा सखाया ।
उत प्र गाय गृण आ निपद्याथा यज्ञाय गृणते वयो धाः ॥१॥
अस्य पिब यस्य जज्ञान इन्द्र मदाय कृत्वे अपिबो विरप्सिन् ।
तमु ते गावो नर आपो अद्विरिन्दुं समहन्तीतये समसी ॥२॥

40.

Indra! piha tūbhyam suto mādāyāva sya hāri vi mucā
sākhāyā | uta prā gāya gṛṇā ā nishādyātha yajñāya gṛṇatē
vāyo dhāh || 1 || āsya piha yasya jajñānā indra mādāya
krātve āpiho virapsin | tān u te gāvo nāra āpo ādrie in-
dham sām ahyam pītāyo sām asmai || 2 ||

समिधे अमो सुत इन्द्र सोम आ त्वा वहन्तु हरयो वहिष्ठाः ।
त्वायता मनसा जोहवीमीन्द्रा याहि सुवितार्य महे नः ॥३॥
आ याहि शश्वदुशता ययाधेन्द्रं महा मनसा सोमपेयम् ।
उप ब्रह्माणि शृणव इमा नोऽथा ते यज्ञस्तन्वेदं वयो धातु ॥४॥
यदिन्द्र दिवि पार्ये यदधुग्यदा स्वे सन्देने यज्ञं वाप्सि ।
अतो नो यज्ञमवसे नियुत्वान्तुजोषाः पाहि गिरवणो मरुद्भिः ॥५॥

sāmiddhe agnau

sutā indra sōma ā tvā vahantu hārāyo vāhishṭhāh | tva-
yatā mānasā johavīmūndrā yāhi suvitāya mahé naḥ || 3 || ā
yāhi śasvad uśatā yayāthēndra maha mānasā somapēyam |
ūpa brāhmāṇi śṛṇava imā nō 'thā te yajñās tanvè vāyo
dhāt || 4 || yād indra divi pārye yād rīdhag yād vā své sā-
dane yātra vāsi | āto no yajñām āvase niyútvan sajośhāh
pābi girvano marúdbhīh || 5 || 12 ||

O resplendent self, may you partake of this joy, which is effused for your exhilaration. May you restrain your friendly senses. May you among other forces respond to our hymns. May you provide strength to him who lauds and honours you. 1

May you, O mighty soul, drink this nector, which you have tested as soon as born for the purpose of promoting great deeds. This divine elixir has been prepared for you by the joint collaboration of cows, the priests, waters and stones. 2

The sacred fire is kindled, spiritual joy is experienced; let vigorous senses bring you here. I invoke you here, O innerself, with an attitude wholly devoted to you; please come here for our pleasure and prosperity. 3

You have been associating yourself in the similar efforts. May you come now with a generous attitude to accept our loving devotion. May you hear our praises. May the worshipper offer homage to glorify your personality. 4

O resplendent self, whether you abide in the distant heaven, in any other place, or in your own abode, or wheresoever you be, from there may you being propitiated by praise, harness your energy and associated with vital principles be well pleased to protect our worship for our preservation. 5

(४१) गृध्रपत्नारिं मयम्

(१-१) पञ्चवैश्वानर्य गृध्रस्य वातैश्चम्यो भग्नोऽग्नौ भविः । इन्द्रो देवता । विदुषु एवम् ॥

३१३३

अहेळमान् उप याहि यज्ञं तुभ्यं पवन्तु इन्द्रवः सुतासः ।
 गावो न वज्रिन्स्वमोको अच्छेन्द्रा गहि प्रथमो यज्ञियांनाम् ॥१॥
 या ते काकुत्सुकृता या वरिष्ठा यथा शश्वत्पिबसि मध्वं जुर्मिम ।
 तया पाहि प्र ते अध्वर्युरस्थात्सं ते वज्रो वर्ततामिन्द्र गव्युः ॥२॥

11.

Áheḷamāna ūpa yāhi yajñām tūbhyam pavanta indavaḥ
 sutāsah | gávo ná vajrin svám ōko áchéndrá gahi pra-
 thamó yajñityānām || 1 || yá te kākút súkrita yá vāriṣṭhā
 yáyā śaśvat pívasi mādḥva ūrmīm | táyā pāhi prá te adh-
 varyúr asthāt sām te vājro vartatām indra gavyūḥ || 2 ||

एष दृप्तो वृषभो विश्वरूप इन्द्राय वृष्णे समकारि सोमः ।
 एतं पिब हरिवः स्यात्तुल्य यस्येक्षिषे प्रदिवि यस्तु अन्नम् ॥३॥
 सुतः सोमो असुतादिन्द्र यस्यानयं श्रेयाश्चिकितुषे रणाय ।
 एतं तित्तिर्व उप याहि यज्ञं तेन विश्वास्तर्विषीरा पृणस्व ॥४॥
 ह्योमसि त्वेन्द्र याद्वर्वाहरे ते सोमस्तन्वे भवति ।
 शतं कतो मादयस्वा सुतेषु प्रासौ अबु पृतनासु प्र विक्षु ॥५॥

eshá drapsó vṛishabho viṣvārūpa indrāya vṛiṣhṇe sām akāri
 sómah | etām piba hariva sthātar ugra yasyéśishe pradivī
 yús te ānuam || 3 || sutāḥ sómo ásutād indra vāsyān ayām
 śréyāñ cikītúshe rāṇāya | etām titirva ūpa yāhi yajñām
 téna vísvās távishīr á priṇasva || 4 || hváyāmasi tvéndra
 yāhy arvāñ āram te sómas tanvè bhavāti | śatokrato mā-
 dāyasvā sutéshu prāśniśāi ava prītanāsu prā vikshú || 5 || ॥

O un-irascible resplendent Lord, may you come to bless our sacred works. The sweet elixir of devotional songs has been offered to you with pure hearts. O wielder of punitive justice, the devotional elixir flows towards you, as cows assemble in their stalls. Come, O Lord, The first of those, who are worthy of respect. 1

O resplendent Lord, may you relish these devotional expressions with well-pleased and generous heart, just as one consumes sweet elixir with expanded tongue. The ministrant priest stands here before you. O resplendent Lord, let your adamant justice be hurled against our evil tendencies, for the recovery of our shrouded conscience. 2

This dropping omniform elixir of devotional expressions, O Lord, the showerer of benefits, has been duly prepared for you, the granter of blessings, possessor of radiant rays, ruler over all and omnipotent. May you, O Lord, drink this, over which you have a natural first privilege and which is your food. 3

O resplendent Lord, the prayer coming out of a heart is more effective than that which is merely verbal, just as effused elixir is superior to the one not effused. You are the best judge, of which of the two, would give you pleasure. You are capable of subduing harmful tendencies. May you approach this worship, and thereby strengthen Nature's forces in our interest. 4

We invoke you, O resplendent Lord, come down. May our elixir of loving devotion be sufficient for your satisfaction. May you be delighted, O performer of hundreds of selfless deeds, with our reverential homage. May you defend us in our struggles against wicked people. 5

(४२) दिक्तापिंशं मृतम्

(१-४) यत्तुनेषम्याम्य (तुक्तम्य पशुम्यस्यो मरुतामि क्रपिः इत्यो देवता । (१-३) मयमादितुपम्या
उत्पुष्य, (४) यत्तुम्यो मयमा इत्यती उन्दसी ॥

४१४०

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर ।

अरुंगमाय जग्मयेऽपश्चाद्घ्वने नरे ॥१॥

42

Praty asmai pīpishate vīśvāni vidūshe bhara | aramga-
māya jāgmayé 'paścāddaghvane nāre || 1 ||

एमेनं प्रत्येतन् सोमेभिः सोमपातनम् ।

अमत्रेभिर्ऋजीषिण्मिन्द्रं सुतेभिरिन्दुभिः ॥२॥

यदा सुतेभिरिन्दुभिः सोमेभिः प्रतिमृष्य ।

वेदा विश्वस्य मेधिरो वृषन्तमिदपते ॥३॥

अस्माजस्मा इदन्धसोऽध्वर्यो प्र भरा सुतम् ।

कुर्वित्समस्य जेन्यस्य शर्धतोऽभिज्ञास्तेस्वस्परत ॥४॥

ém enam pra-

tyétana sómebbih somapátanam | ámatrebbhir řijishānam in-
dram sutébbhir indubbih || 2 || yádī sutébbhir indubbih sóme-
bbih pratibhūshatha | védā vīśvasya médbiro dhṛishát tāṃ
-tam id éshate || 3 || asmā-asmā id ándhasó 'dhvaryo prā
bharā sutām | kuvīt samasya jényasya śārdhato 'bhīśaster
avasparāt || 4 || 14 ||

May you offer the homage to him who is desirous to relish it; who knows all things, whose movements are all-sufficient and who goes readily to help sacred works. He is always a true leader, never a follower. 1

Just as one proceeds with sweet drinks to a quaffer, may you with your loving devotion, proceed to the proximity of the earnest acceptor of the spiritual prayers. Go to the vigorous Lord, with the vessels of your heart filled with loving devotion. 2

May you come to the sagacious Lord with well-thought, intense and overflowing devotion. He knows your inner desires. He, the suppressor of adversities, assuredly grants your wish whatever it may be. 3

May you offer, O priest, to Him, and Him alone this homage of sacrificial food, and may He ever defend us against the malignity of every superable adversary 4

43

Here is that elixir of devotion offered to you, O resplendent Lord, in the exhilaration of which you subdue dark clouds of ignorance for the sake of the servants of the divine order. This is expressed for you O resplendent, please accept and rejoice. 1

Here is this sweet elixir of devotional praises, the exhilarating words of which, when freshly composed and recited as offerings at dawn, or at noon, or at the evening worship you cherish. This is expressed for you, O resplendent, please accept and rejoice. 2

Here is this nectar, in the exhilaration of which you liberate the intellect, firmly concealed within the rocks of ignorance. This is expressed for you, O resplendent, please accept and rejoice. 3

O resplendent Lord, you become magnanimous when you are exhilarated by our offerings of devotional elixir. This is expressed for you, O resplendent, please accept and rejoice. 4

44

O opulent Lord, here is an elixir, abounding in riches and most splendrous in glory. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 1

O possessor of felicity, here is an elixir, which is delightful and the bestower of wealth and wisdom on your votaries. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 2

Here is this elixir poured out whereby you augment in strength, and, together with your defending vital forces become victorious. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 3

११.३३

त्वमुं वो अग्रहणं गृणीषि शर्वसम्पत्तिम् ।
 इन्द्रं विश्वासाहं नरं मंहिष्ठं विश्वचर्षणिम् ॥४॥
 ये वर्धयन्तीदृरः पतिं तुरस्य राधंसः ।
 तमिद्वस्य रोदसी देवी शुष्मं सपर्यतः ॥५॥
 तद्ध उक्थस्य बृहणेन्द्रायोपान्तृणीपणि ।
 विषो न यस्यातयो वि यद्रोहन्ति सुह्रितः ॥६॥
 अविद्वद्दक्षं मित्रो नवीयाम्पानो देवेभ्यो वस्यो अचेत् ।
 सुसवान्त्स्तोत्राभिधौनरीभिर्रुह्या पायुरभवत्सखिभ्यः ॥७॥

tyām u vo āprahanam grinīṣhe śarvasas
 pātim | indram viśvasāham nāram mānibishṭham viśvācar-
 aṇīm || 4 || yām vardhāyanti dṛi graḥ pātim turāsya rādha-
 saḥ | tām īn nv āsya rōdasī devī śuśnam saparyataḥ
 || 5 || 10 ||

tād va ukthāsyā barhānēndrāyopastṛiṇīṣāṇi | vīpo nā
 yāsyotāyo vī yād rōhanti sakṣitāḥ || 6 || āvidad dākṣham
 mitrō nāvīyān papānō devēbhyo vāsyō acat | sasavān
 stanābhir dhautārābhir uruśhyā pāyūr abhavat sākhibhyaḥ
 || 7 ||

कृतस्य पृथि वेधा अपायि श्रिये मनीति देवास्तो अक्रव ।
 दधानो नाम महो वचोभिर्वपुर्दशये वृन्वो व्यावः ॥८॥
 द्युमत्तमं दक्षं धेद्यस्मे सेधा जनानां पूर्विरातीः ।
 वपीयो पयः कृणुहि शचीभिर्धनस्य सातावुसो अविद्धि ॥९॥
 इन्द्र तुभ्यमिन्मघवन्नभूम वयं द्रुवे हरिवो मा वि वैनः ।
 नकिरापिर्ददशे मर्त्यवा किमहं रघुचोदनं त्याहुः ॥१०॥

rītāsyā pathī vedhā apāyi śriyē mānāṇsi devāso
 akran | dādāhāno nāma mahō vācobhir vāpur dṛiśāye venyō
 vy āvaḥ || 8 || dyumāttamaṁ dākṣham dhehy asme sēdhā
 jānānām pūrvīr ārātīḥ | vārshīyo vāyaḥ kṛiṇuhi śācībhir
 dhānasya sātāv asmān aviddhi || 9 || indra tūbhyam īn ma-
 ghavann abhūma vayāṁ dātṛe harivo mā vī venaḥ | nākīr
 āpī dadṛiṣe martyatrā kīm aūgā radhracōdanam tvābuh
 || 10 || 17 ||

For you I glorify that Lord, who never harms any one, who is the Lord of strength, the all-subduing, the leader of ceremonies, the most splendid and the beholder of the universe. 4

The divine heaven and earth adore that vigour of Him which our hymns glorify. He appropriates the wealth of wicked persons. 5

For your seating, resplendent Lord, I shall spread the carpet of eulogy for our protections and aids, which abide in you for all times, and which grow and extend like the songs of a wise singer. 6

Resplendent Lord appreciates him who is skilled in holy works. He is friendly to devotees and while accepting the expression of loving devotion, He bestows excellent wealth upon the devout. He relishes dedication and moving swiftly as if borne by robust impetuous steeds, who protects His faithful devotees through His benevolence. 7

The All-wise abiding by His Eternal Law accepts the elixir of devotional love. The worshippers present it to the Self for His gladdening. May He, the humiliator of His opponents, possessor of a vast firmament, propitiated by our praises, make His beauteous form apparent. 8

May you bestow upon us most brilliant vigour; oppose the numerous adversaries of your worshippers; grant us, for our pious acts, abundant vital food and help us graciously in the enjoyment of wealth. 9

We turn to you, O resplendent Lord, possessor of affluence, the bountiful and Lord of vital forces. Be not unfavourable to us. No other kinsman amongst men, have we to look to; why else do they call you the bestower of wealth? 10

११८८ मा जस्वने वृषभ नो ररीथा मा ते रेवतः सख्ये रिषाम ।
 पूर्वीष्ट इन्द्र निष्यधो जनेषु जुष्टसुष्वीन्द्र वृहापृणतः ॥११॥
 उदुम्राणीव स्तनयन्निगृहीन्द्रो राधांस्यध्वानि गव्या ।
 त्वमसि प्रदिवः कारुषाया मा त्वादामान आ दमन्मुघोनेः ॥१२॥
 अर्धर्यो वीर प्र महे सुतानामिन्द्राय मरु स ह्यस्य राजा ।
 यः पुर्योमिरुत नूतनामिर्गीमिवीवृधे गृणतामृषीणाम् ॥१३॥

mā jāsvane vṛishabha no rarīthā mā te revātaḥ sakhyé
 rishāma | pūrvīṣṭ ṭa indra niṣṣadhō jāneshu jahy āsush-
 vīn prā vṛihāpṛiṇataḥ || 11 || ūd abhrāṇīva śtanāyann iyartm-
 dro rādhaṁsy āśvyāni gavyā | tvām asi pradīvaḥ kārū-
 dhāyā mā tvādāmāna ā dambann maghōnaḥ || 12 || ādhvaryo
 vīra prā mahé sutānām indrāya bhara sā hy āsya rājā |
 yāḥ pūrvyābhir utā nūtanābhir gṛibhīr vāvṛidhé gṛiṇatām
 rīṣiṇām || 13 ||

अस्य मदे पुरु वर्षीसि विद्वानिन्द्रो वृत्रार्ण्यप्रती जघान ।
 तमु प्र होषि मधुमन्तमस्यै सोम वीराय शिप्रिणे पिबध्ये ॥१४॥
 पातो सुतमिन्द्रो अस्तु सोम हन्ता वृत्रं वज्रेण मन्दसानः ।
 गन्ता यज्ञं परावर्तश्चिदच्छा वसुधैर्निनामविता कारुषायाः ॥१५॥

asyā mādē purū vārpūnsi vidvān indro vṛi-
 ṭ trāny apratī jaghāna | tām u prā hoṣhi mādhumantam
 asmai sōmam vīrāya śiprīṇe pibadhyai || 14 || pātā sutām
 indro asta sōmam hantā vṛitrām vājrena manilasānāḥ |
 gantā yajñam parāvataḥ cid āchā vāsura bhinām avitā kā-
 rūḍhāyaḥ || 15 || 28 ||

Give us not, O showerer of benefits, to the wicked. Relying upon your friendship, O Lord of riches, may we remain unharmed. Many are the boons you distribute amongst men; may you demolish those who make no libation, and root out those who present no offerings. 11

As thundering raises the clouds, in a similar way, resplendent Lord showers riches of horses and cattle on His devotees. O Lord, you are the eternal upholder of the worshippers; let not the opulent deceive you by not presenting you homage. 12

Ministrant priests offer homage to the mighty Lord, for He is their king, and has been exalted by the ancient and recent hymns and praises of adoring sages. 13

In the exhilaration of the elixir of devotional love, the all-wise irresistible Lord destroys numerous opposing evils. May you offer the sweet-flavoured beverage of love to the brave Lord, charming as a person with handsome nose and chin. 14

May the resplendent Lord be the drinker of this effused elixir of devotional love, and exhilarated by it, become the destroyer of the devil of ignorance by the bolt of His punitive justice. May He, the patron of artists and lover of sacred lores, come even from afar, to our place of work and worship. 15

॥११॥ इदं त्यत्पात्रमिन्द्रपानमिन्द्रस्य प्रियममृतमपायि ।
 मत्स्येषां सोमनसाय देवं व्यस्रद्धेषो युयवृद्धयहः ॥१६॥
 एता मन्दानो जहि शूर शत्रून्नामिमजामि मघवन्मित्रान् ।
 अभिषेणो अम्याद्देविज्ञानान्परां च हन्त प्र मृणा जही च ॥१७॥
 आसु प्मा णो मघवन्निन्द्र पूत्वस्सभ्यं महि वरिवः सुगं कः ।
 अपां तोकस्य तनयस्य जेव हन्त सुरीन्हणुहि सां नो अर्धम् ॥१८॥

idam tyāt pātram indrapānam indrasya priyām amṛtani
 apāyi | māsad yāthā saumanasāya devām vy āsmād dvē-
 sho nnyāvad vy ānhah ॥ 16 ॥ enā mandāno jahī sūra śā-
 trūn jānim ājanim maghavann amitrān | abhisheṇān abhy
 ālēdiṣānām pārāca indra prā mṛiṇā jahī ca ॥ 17 ॥ āsū sbmā
 no maghavann indra pṛitsv āsmābhyam māhi vārivaḥ su-
 gām kaḥ | apām tokāsya tāmayaṣya jeshā indra sūrīn kṛi-
 ṇuhī smā no ardhām ॥ 18 ॥

आ त्वा हरयो वृषणो युजाना वृषरथांसो वृषरश्मयोऽत्याः ।
 अस्रत्राहो वृषणो वज्रवाहो वृष्णे मदाय सुयुजो वहन्तु ॥१९॥
 आ ते वृषन्वृषणो द्रोणमस्पर्धृतमुषो नोर्मयो मर्दन्तः ।
 हन्त प्र तुभ्यं वृषभिः सुतानां वृष्णे भरन्ति वृषमाय सोमम् ॥२०॥
 ॥२०॥ वृषांसि दिवो वृषभः पृथिव्या वृषा सिन्धूनां वृषभः स्तिर्यानाम् ।
 वृष्णे त हन्तुर्वृषभ पीपाय स्वाद् रसो मधुपेयो वराय ॥२१॥

ā tvā hārayo vṛiṣhaṇo yujānā
 vṛiṣharathāṁso vṛiṣharaśmayō 'tyāḥ | asmatrāṁho vṛiṣhaṇo
 vajravāho vṛiṣhṇe mādāya suyūjo vahantu ॥ 19 ॥ ā te vṛi-
 shan vṛiṣhaṇo droṇam asthur ghrītaprāsāo nōrmāyo mā-
 dantaḥ | indra prā tūbhyam vṛiṣhabbhī sūtānām vṛiṣhṇe
 bharanti vṛiṣhabbhāya sōmam ॥ 20 ॥ ॥

vṛiṣhāsi divo vṛiṣhabbhāḥ pṛithivyā vṛiṣhā sindhūnām vṛi-
 shabbhā stīyānām | vṛiṣhṇe ta indur vṛiṣhabha pipāya
 svādū rāso madhupēyo vārāya ॥ 21 ॥

May this celestial ambrosia, the appropriate beverage of the resplendent Lord, which He loves, be consumed by Him. So that it may inspire the divine forces with favourable feelings towards us, and that He may remove from us our adversaries, and iniquity. 16

Exhilarated by it, O valiant, bounteous Lord please eliminate our unfriendly adversaries, may they be our kinsmen or unrelated. O resplendent Lord, put these hostile forces to flight and destroy them who are menacing to us. 17

O affluent resplendent Lord, may you facilitate to us the acquirement of vast riches in our life struggles and enable us to gain victory. May you make us prosperous with rain, and with sons and grandsons. 18

Let your vigorous vital energies, harnessed of their own will, bring you here and also your chariot with strong reins. This chariot is quick-moving, hastening towards us, youthful, thunder-bearing, well-yoked and bountiful. 19

O mighty resplendent Lord, your vigorous, water-shedding beams of rays like waves of the sea, are harnessed as horses to your cosmic chariot. O showerer of blessings, ever youthful, we offer to you the homage of our loving devotion, expressed by our mental and physical endeavours, just as the herbal juice by two stones. 20

O resplendent Lord, you are the showerer of bliss, the bedewer of earth, the feeder of the rivers, the supplier of the aggregated waters. O fulfiller of all aspirations, you are the most excellent shedder of rain, the sweet elixir, verily, our loving devotion, as if honey-flavoured juice is offered for your acceptance. 21

अयं देवः सहसा जायमान इन्द्रेण युजा पुणिर्मस्तमायत् ।
 अयं स्वस्य पितुरायुधानीन्दुरमुष्णादशिवस्य मायाः ॥२२॥
 अयमकृणोदुपतः सुपर्णीरयं सूर्ये अदध्राज्योतिरन्तः ।
 अयं त्रिधातुं दिवि रौचनेषु त्रितेषु विन्ददमृतं निगूळ्हम् ॥२३॥
 अयं चावापृथिवी वि ऋमायदयं रयमयुनक्सप्तर्श्मिम् ।
 अयं गोषु शच्यां पक्कमन्तः सोमो दाधार दशयन्नुमुत्सम् ॥२४॥

ayám devāḥ sāhasā
 jāyamāna indreṇa yujā pañim astabbāyat | ayám svāsya
 pitúr āyudhānīndur amushnād āśivasya māyāḥ || 22 || ayám
 akṛiṇod ushásah supātnīr ayám sūrye adadhāj jyótir an-
 tāḥ | ayám tridhātu divi rocanēshu tritēshu vindad amṛi-
 taṁ nīgūḷham || 23 || ayám dyāvāprithivī vi shkabhāyat
 ayám rātham ayunak saptāraśmim | ayám gōshu śācyā
 pakvām antāḥ sómo dādharma dāśayantram ūtsam || 24 || २०

(४५) पञ्चमवारिणं वृक्षम्

(१-२३) प्रयसिगाहयन्मास्य सुतस्य वारिण्यः संयुक्तः । (१-२४) प्रयमादिनिगाहयन्मित्रः

(१-२३) एकमिस्त्रादिपत्यं च ह्युत्तमा देवते । (१-२८, ३०-३२) प्रयमादिनिगा-
 ह्यन्तुं निगूळ्हमिहपत्यं च गायत्री, (२२) एकोनविंशत्यं अग्निनिष्ठम् ।

(३३) प्रयसिगाहयन्मित्रः उच्यते ॥

२२१०

य आनयत्यगुवतः सुनीती त्वर्वंशं यदुम् । इन्द्रः स नो युवा सत्वा ॥१॥
 अविप्रे चिदयो दधेदनाशुना चिदर्वता । इन्द्रो जेता हितं घनम् ॥२॥
 महीरस्य प्रणीतयः पूर्वोक्त प्रशस्तयः । नास्य क्षीयन्त उतयः ॥३॥
 सखायो ब्रह्मवाहुसेऽर्चन् प्र च गायत । स हि नः प्रमर्तिर्मही ॥४॥
 त्वमेकस्य वृत्रहस्यविता हयोरसि । उतेदज्ञे यथा वयम् ॥५॥

45.

Yá ānayat parāvataḥ sūnīti turvāṣaṁ yádum | indrah sā
 no yuvā sākḥā || 1 || avipré cid váyo dādhad anāśanā cid
 ārvatā | indro jētā hitāṁ dhānam || 2 || mahīr asya prāṇi-
 tayah pūrvīr utā prāśastayah | nāsya kshīyanta utāyah
 || 3 || sākḥāyo brāhmayāhasé 'rcata-prā ca gāyata | sā hī
 nah prāmatir mahī || 4 || tvām ékasya vṛitrahann avitā dvā-
 yor asi | utédriṣe yāthā vayām || 5 || २१

This divine elixir, an associate of Lord resplendent, as soon as, manifested, crushes greedy exploiters. This heavenly nectar baffles the devices and the delusions of the malignant usurpers of wealth and wisdom. 22

This celestial nectar makes the dawns happily wedded to the sun. This nectar places the light within the solar orb; this nectar helps to discover threefold ambrosia hidden in heaven and the three radiant regions. 23

This heavenly ambrosia sustains heaven and earth; this harnesses the seven-rayed chariot of the sun, this nectar develops, of its own accord, the mature and cohesive secretions in the kine. 24

45

May that youthful Lord supreme be our friend, who, by good guidance, brings the spirit of wisdom and hard work together. 1

Resplendent Lord gives sustenance, even to the dull and undevout. He wins with a slow pace the wealth accumulated by dishonest and greedy. 2

Vast are His designs, manifold are His praises, and His protections are never withdrawn. 3

Offer worship and praises, friends, to Him who is worthy to be pleased by prayers; for, verily, He is our great providence. 4

He is eliminator of evil forces and protector of faithful devotees, whether they are one or more than one, common or uncommon, of such as we are. 5

नयसीद्वति द्विपः कृणोप्युक्थशंसिनः । नृभिः सुवीर उच्यसे ॥६॥
 ब्रह्माणं ब्रह्मवाहसं गीभिः सखायमृग्मिर्यम् । गां न दोहसे हुवे ॥७॥
 यस्य विश्वानि हस्तयोरुचुर्वसूनि नि द्विता । वीरस्य पृतनापहः ॥८॥
 वि दृच्छानि चिदद्रिवो जनानां शचीपते । बृह माया अनानत ॥९॥
 तमु त्वा सत्य सोमपु इन्द्रं वाजानां पते । अहमहि श्रवस्ववः ॥१०॥

náyasíd v áti dvíśhaḥ kṛiṇóśhy ukthaśaṁsínaḥ | nṛbhiḥ
 suvira ucyase || 6 || brahmāṇam bráhmavāhasam gīrbhiḥ
 sákhāyam ṛigmiyam | gām ná doháse huve || 7 || yása viś-
 vāni hástayor ūcúr vāsūni ní dvitá | vírasya pṛitanāśháḥ
 || 8 || ví dṛiḥhāni cid adrivo jānānām śacīpate | vṛihá māyā
 anānata || 9 || tām u tvā satya somapā indra vājānām pate |
 áhūmahī śravasyāvah || 10 || ॐ ||

तमु त्वा यः पुरासिथ यो वा नूनं हिते धने । हव्यः स श्रुषी हवम् ॥११॥
 धीमिरवैजिरवतो वाजो इन्द्र श्रवाय्यान् । तयो जेष्य हितं धनम् ॥१२॥
 अमरु वीर गिर्वणो महो इन्द्र धने हिते । भरे वितन्तुसाय्यः ॥१३॥

tām u tvā yāḥ purásitha yó vā nūnām hité dhāne | hāv-
 yah sá śrudhī hāvam || 11 || dhībhīr árvadbhir árvato vā-
 jān indra śravāyyān | tvāyā jeshma hitām dhānam || 12 ||
 ábhūr u vira girvaṇo mahān indra dhāne hité | bhāre vi-
 tantasāyyah || 13 ||

You remove them far from here who hate us, and make them prosperous who repeat your praises. O bestower of sons, brave and excellent, you are glorified by all men. 6

With hymns I invoke resplendent Lord, our friend, who is supreme preceptor, adept in divine lore, is pleased by devotion, and is worthy of adoration, yielding rewards as a cow yields milk. 7

The sages declare, He is the heroic subduer of evil forces. And He governs all the treasures of both the worlds, spiritual or material or of heaven and earth. 8

He is the executor of punitive justice, and is the Lord of resplendence. He demolishes the formidable castles of evil genius, and Himself being invincible, baffles the devices of the wicked. 9

O veracious resplendent Lord, as you are delighted by loving devotion, and provide sustenance, we desirous of nourishment, invoke such as you are. 10

We invoke you as you have been constantly invoked from eternity and even now you are being prayed for wealth and wisdom. May you respond to our invocation. 11

O resplendent Lord, with the aid of your blessings followed by our prayers, may we win over the vital powers of our foes by our vital powers, and conquer abundant food and wealth, so far held by hostile elements. 12

Brave and adorable resplendent Lord, verily, your aid is unsurpassable in life-struggles, and for us, you are the victor of the wealth, yet held by our opponents. 13

या ते अतिरमित्रहन्मधूजवस्तुमासति । तया नो हिनुही रथम् ॥१४॥
 स रथेन रथीतमोऽस्माकैनाभियुग्वना । जेषि जिष्णो हितं धनम् ॥१५॥
 य एक इत्तमु द्रुहि कृष्टीनां विचर्षणिः । पतिर्जज्ञे वृषक्रतुः ॥१६॥
 यो मृणतामिदासिथापिकृती शिवः सखा । स त्वं न इन्द्र मृळ्य ॥१७॥
 ध्रुष्व वज्रं गमस्त्यो रक्षोहत्याय वज्रिवः । सासहीष्ठा अभि स्पृधः ॥१८॥

yā ta ūtīr amitrahan makshūjavastamā-
 sati | tāyā no hinuhī rātham || 14 || sā rāthena rathītamō
 'smākenābhiyūgvana | jēshi jishṇo hitam dhānam || 15 || 23 ||
 yā ēka it tām u śiṭuhi krishtinām vīcarshanīḥ | pātīr
 jajñō vṛṣhakratuḥ || 16 || yō gṛinatām īd āsithāpīr ūtī śi-
 vāḥ sākṣā | sā tvam na indra mṛilaya || 17 || dhishvā vāj-
 ram g... astyo rakshohātyāya vajrivah | sāsahishthā abhi
 sprīdhah || 18 ||

प्रुनं रथीणां युजं सखायं कीरिचोर्दनम् । ब्रह्मवाहस्तमं हुवे ॥१९॥
 स हि विश्वानि पार्थिवौ एको वसुनि पत्यते । गिर्वेणस्तमो अग्निगुः ॥२०॥
 स नो निधुजिरा पृणं कामं वाजैर्भिरभिमि । गोमद्भिर्गोपते धृषत् ॥२१॥
 तद्वै गाय सुते सखा पुरुहूताय सत्त्वेने । शं यद्वे न शक्तिने ॥२२॥

pratnām rayinām yūjam sākṣāyam kīricō-
 lanam | brāhmayāhastamam huye || 19 || sā hī vīśvāni
 pāṛthivāni ēko vāsūni pātyate | gīrvanastamo ādhriguḥ
 || 20 || 24 ||

sā no piyūdbhir ā pṛiṇa-kāmaṁ vājebhir aśvibhiḥ | gō-
 madbhir gopate dhṛishāt || 21 || tād vo gāya sūtē sāca pu-
 ruhūtāya sātthane | sām yād gāve nā sākīne || 22 ||

O destroyer of evil forces, your driving force has a vigour of exceeding swiftness. May you impel our chariots to speed. 14

O victorious Lord, you are the most skilful of those who drive a chariot. May you win wealth for us, through the efforts of our progressive chariot of vital force. 15

May you glorify that resplendent Lord, who, alone and on His own, supervises, and is the Lord of each and every one—, the showerer of blessings. 16

O resplendent Lord, you have always been the friend of those who sing your glory. You have been providing security and happiness through your protection. May you provide happiness to us. 17

O wielder of the bolt of justice, take the bolt in your hands for the destruction of the cruel and faithless, and utterly overthrow those who defy you. 18

I invoke the eternal Lord, who is the giver of prosperity, friend, the invigorator of His adorers, and who is worthy to be propitiated by sacred hymns. 19

He alone rules over all terrestrial riches. He is irresistible, and is worthy of unique reverence. 20

O Lord of wealth and wisdom, may you come with your harnessed teams to fulfil our wishes and grant us food for nourishment, cows for milk and horses for speed. 21

O priests, may you sing glory of Lord, who is invoked by all and the subduer of adversaries. Do it when you are ready to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle. 22

न घा यसुनि यमते दानं वाजस्य गोमंतः । यत्सीसुषु श्रवद्गिरः ॥२३॥
 कुवित्सस्य प्र हि व्रजं गोमन्तं दस्युहा गमत् । शचीमिरप नो वरत् ॥२४॥
 इमा उ त्वा शतकतेऽभि प्र णोनुवुगिरः । इन्द्र वत्सं न मातरः ॥२५॥

ná ghā

vásur ní yamate dānāṃ vájasya gómataḥ | yát śīm ūpa
 śrávad gírah || 23 || kuvítsasya prá hí vrajāṃ gómantaṃ
 dasynhá gāmat | śácibhir āpa no varat || 24 || imá u tvā
 śatakrato 'bhi prá ṇonuvur gírah | indra vatsāṃ ná mātā-
 rah || 25 || 25 ||

॥२३॥ दुणाशं सख्यं तव गौरसि वीर गव्यते । अश्वो अश्वायते मव ॥२६॥
 स मन्दस्वा ह्यन्धसो रावसे तन्वा महे । न स्तोतारं निदे करः ॥२७॥
 इमा उ त्वा सुतेसुते नक्षन्ते गिर्वणो गिरः । वत्सं गावो न धेनवः ॥२८॥
 पुरुतमं पुरुणां स्तोतृणां विवाचि । अजेभिर्वाजयत्तम ॥२९॥
 अस्माकमिन्द्र मृत ते स्तोमो वाहिष्ठो अन्तमः । अस्मान्राये महे हिनु ॥३०॥
 अधि ब्रुः पण्नीनां वधिष्ठे मूर्धनस्थात् । उरुः कक्षो न गाङ्गयः ॥३१॥

dūṇāśam sakhyāṃ tāva gauṛ asi vīra gavyatē | aśvo
 aśvāyatē bhava || 26 || śa mandasvā hy āndhaso — || 27 || imá
 u tvā sūtē-sute náksante gírvaṇo gírah | vatsāṃ gāvo ná
 dhenávaḥ || 28 || purūtāmam purūṇāṃ stotrīṇāṃ vívāci | vā-
 jebhir vājayatām || 29 || asmākam indra bhūtu te stómo vā-
 hishṭho ántamaḥ | asmān rāyē mahé hinu || 30 || ádhi bri-
 búḥ paṇínāṃ vārshishṭhe mūrdhānn asthāt | urúḥ kāksho
 ná gāṅgyāḥ || 31 ||

The resplendent Lord, who is granter of dwelling, does not withhold the reward of food and cattle, or of vital strength and wisdom, when He hears our praises. 23

The Lord, the destroyer of wicked, proceeds to the cattle-crowded folds of the butchers and by His actions opens the gates, and releases the cattle for us. 24

O Lord, performer of various noble deeds, may our praises repeatedly recur to you as parents go to a young child. 25

Your friendship, O brave resplendent Lord, is not easily lost. You give wisdom to him who aspires for wisdom and vitality to him who aspires for vitality. 26

O Lord, may you be delighted with the devotional love offered by devotees for obtaining vast treasures. May you subject not your worshipper to his reviler. 27

O resplendent Lord, glorified by our devotional hymns, our laudations rapidly flow to you as the milch-kine hasten to their calves. 28

May the praises of all worshippers, offered at the place of worship, accompanied by sacred viands, invigorate you, O destroyer of all evil forces. 29

May our more elevating praises reach you, O Lord, and may you inspire us to strive for progress and prosperity. 30

The cosmic architect presides over the high places of the men of commerce and business like the elevated banks of a river, moving towards plains. 31

यत्स वायोरेव द्रवद्भद्रा रातिः सहस्रिणी । सद्यो दानाय मंहते ॥३२॥
 तत्सु नो विश्वे अर्य आ सदा गृणन्ति कारवः ।
 वृवं सहस्रदातमं सूरिं सहस्रसतमम् ॥३३॥

yásya vāyór iva dravād bhadrá rātīḥ
 sahasrīṇī | sadyó dānāya mánhate || 32 || tát sú no víśve
 aryá á sádā grīṇanti kāravaḥ | bṛívam sahasradátamam
 sūríṃ sahasrasátamam || 33 || 26 ||

(४६) पञ्चत्वारिंशं सूक्तम्

(१-४) चतुर्विंशत्साम्यं सूक्तस्य बार्हस्पत्यः संयुक्तं विधिः । इन्द्रो देवता । प्रगाफः (विष्णुस्यं सुवती,
 सधर्मां सतोद्वहती) इन्द्रः ॥

॥४७॥ त्वामिहि हवामहे साता वाजस्य कारवः ।
 त्वां वृत्रेऽपिन्दु सत्पतिं नरत्त्वां काष्ठस्वर्वतः ॥१॥
 स त्वं नभित्र वज्रहस्त धृष्णुया महः स्तवानो अद्रिवः ।
 गामश्च रथ्यमिन्दु सं किर सत्रा वाजं न जिग्युषे ॥२॥
 यः सत्राहा विचर्यणिन्दुं तं हवामहे वयम् ।
 सहस्रमुष्कं तुविन्दुम्यं सत्पते भवां समत्सु नो वृधे ॥३॥
 वायसे जनानृषमेव मन्युना घृषी मीळ्ह ऋचीपम् ।
 असाकं बोध्यविता महाधने तनूष्वप्सु सूर्ये ॥४॥

46.

Tvām id dhī hāvāmahe sātā vājasya kārīvaḥ | tvāṃ
 vṛitrēshv indra sātpatiṃ nāras tvāṃ kāṣṭhāsv ārvataḥ
 || 1 || sá tvāṃ naś citra vajrahasta dhṛishṇuyá mahá sta-
 vānó adrivaḥ | gām áśvam rathyām indra sám kira satrá
 vājam ná jigyúshe || 2 || yáḥ satráhá vícarshaṇir índram tám
 hūmahe vayám | sāhasramushka túvinṛimṇa sátpate bhāvā
 samátsu no vṛidhí || 3 || bādhase jánān vṛishabhéva man-
 yúnā ghrīṣhan mīlḥā řicishama | asmákam bodhy avitá
 mahādhané tanúshv apśú sūrye || 4 ||

He is prompt as the wind, and giver of liberal donation of thousands (of treasures or cattle). He quickly gives rewards to me soliciting a gift. 32

Therefore, we all, the pious offerers and presenters of praise, always commend that cosmic architect, and the donor of thousands of rewards, and receiver of thousands of laudations. 33

46

O resplendent Lord, we, the poet-sages invoke you to obtain strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life. 1

O mighty resplendent Lord, wielder of punitive justice, the lord of clouds of evil forces, being glorified by us, bestow on us wisdom and vital force fit to drive your chariot as you grant to everyone aspiring to be victorious. 2

We invoke the resplendent Lord, the destroyer of mighty evil forces and the supervisor of all things. May you, equipped with a thousand powers, grant us blessings for triumph in the struggles. 3

O Lord of the vedic hymns, may you inspire men to enter the battle-field of life, like a fierce bull and protect us from the onslaught of evil forces and enable us to fight battle to win prosperity, water, and sun-light. 4

इन्द्र ज्येष्ठं न आ मरु ओजिष्ठं पपुरि श्रवः ।
येनेमे चित्र वज्रहस्त रोदसी ओमे सुशिप्र प्राः ॥५॥
त्वामुग्रमवसे चर्षणीसहं राजन्नेवेपु ह्रमहे ।
विश्वा सु नो विशुरा पिबुना वसोऽमित्रान्तुषहान्कधि ॥६॥
यदिन्द्र नाहुषीष्वाँ ओजो नृम्यं च कृष्टिषु ।
यद्वा पक्ष क्षितीनां युग्नमा मर सत्रा विश्वानि पौत्सा ॥७॥
यद्वा तूक्षो मघवन्दुष्यावा जने यत्पुरो कश्च वृष्ण्यम् ।
असम्यं तद्विरीहि सं नृपाक्षेऽमित्रान्पुस्तु त्वर्षणे ॥८॥

indra jyēsthāṁ na ā

"bharañ ōjishtham pāpuri srāvaḥ | yēnemé citra vajrahasta
rōdasī ōbhé susipra prāḥ || 5 || ॥ ॥

tvām ugrām āvase carshaṇīśāham rājan devēshu hū-
mahe | vīśvā sū no vithurā pibdanā vaso 'mītrān sushā-
hān kṛidhi || 6 || yād indra nābhushishv ūñ ōjo nṛimnām ca
kṛishṭīshu | yād vā pāñca kshītīnām dymnām ā bhara sa-
trā vīśvāni paūñsyā || 7 || yād vā trikshañ maghavan drāh-
yāv ā jāne yāt pūrañ kác ca vṛishnyam | asinābhyam tād
ririhī sām nṛishāhye 'mītrān pṛitsū turvāñc || 8 ||

इन्द्र त्रिधातु शरणं त्रिवर्यं स्वस्तिमत् ।
हृदिरेच्छ मघवद्भक्ष मदी च यावया दिव्यमेभ्यः ॥९॥
ये गव्यता मनसा शत्रुमादशुरभिप्रयन्ति वृष्णुया ।
अथ स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥१०॥
अथ स्मा नो वृधे भवेन्द्र नायमेवा युधि ।
यदुन्तरिक्षे पुतर्यन्ति पर्णिनो दिव्यवस्तिग्ममूर्धानः ॥११॥

indra tri-

dhātū śaraṇām trivārūtham svastimāt | chardīr yacha ma-
ghāvadbhyas ca māhyam ca yāvāyā didyām ebhyaḥ || 9 ||
yé gavyantā mānasā śātrum ādabhūr abhipraghnānti dhrish-
ṇuyā | ādha smā no maghavaum indra girvaṇas tanūpā ūn-
tamo bhava || 10 || ॥ ॥

ādha smā no vṛidhé bhavēndra nāyām avā yudhī | yād
amīrīkshē patāyanti parṇino didyāvas tigmāmūrdhānah
|| 11 ||

O resplendent Lord, possessor of charming chin, wondrous, most invigorating, all powerful and wielder of bolt of justice, nourish us with the same vital power as you do to sustain the terrestrial and celestial worlds. 5

O resplendent Lord, most mighty among Nature's forces, sovereign ruler of men, granter of dwellings, may you make us strong to subdue all our evil tendencies and make us strong to overcome all that is weak in us. 6

O resplendent Lord, provide us for ever with the strength and opulence, worthy of a human being and the splendid fame, that all the five groups of men (best, better, good, worse and worst, the most enlightened to the most wicked) enjoy. May you grant us all manly powers. 7

O bounteous Lord, bestow fully on us the blessing of that beneficent power sought by the wise seekers, brave and kind, so that we are able to destroy our adversaries in battles. 8

O resplendent Lord, may you grant to the affluent and to me a happy and prosperous home, a triple refuge, which is triply strong. Keep your dart afar from them. 9

O Lord of all riches, propitiated by our devotional songs, may you be close to us, as a guardian of our lives, and protect us from adversities and subdue our foes, who attack us with arrogance with an intention of carrying away our cattle. 10

O resplendent Lord, if the enemy hurls sharp and flying arrows at us in the midst of a battle, please come near, strengthen and help us in the fight. 11

यत्र शरीरस्तन्वो वितन्वते प्रिया शर्म पित्राणाम् ।
 अथ स्मा यच्छ तन्वेऽ नने च छर्दिश्चित्तं यावयु द्वेपः ॥१२॥
 यदिन्द्र सर्गे अर्चनश्चोदयासे महाधने ।
 असमने अर्चनि वृजिने पथि ज्येनौ इव श्रवस्तनः ॥१३॥
 सिन्धूरिव प्रवृण आश्रया यतो यद्रि क्लोशमनु त्वणि ।
 आ ये वयो न वर्धतुत्यामिपि गृभीता बाह्वोर्गवि ॥१४॥

yātra śārīrasaṁ tanvò vitanvaté priyā śārma pitrāṇām |
 ādha smā yachha tanvè tāne ca chardīr acettaṁ yāvāya
 dvēśhaḥ || 12 || yād indra sārge ārvataṣ codāyāse mahā-
 dhané | asamané ādhvani vṛjine pathī syenāu iva śravas-
 yatāb || 13 || sindhūr iva pravāṇā āśrayā yatò yādī klō-
 śam anu shvāni | ā ye vāyo nā vārvritaty āmishi gṛibhitā
 bāhvōr gāvi || 14 || ॥

(४६) ममवनाग्निं मृतम्

(१-११) एकविंशत्यस्यास्य मृतस्य माह्वो गर्गः कनिः (१-१५) दधमादिपञ्चको मोमः, (१-१५, २१) पञ्चादि-
 षड्विंशत्येकविंशत्यभेदः, (२०) विद्याः वषट्पादस्य द्वेष्टः, द्वितीयादस्य भुविः, तृतीयादस्य
 दृष्ट्यादिः, चतुर्थ्यादस्य वेन्द्रः, (२०-२५) द्वाविंशत्यादिचतुर्णां सांज्ञेयस्य प्रत्येकस्य ज्ञानमतिः,
 (२१-२६) पञ्चविंशत्यस्य स्याः, (२७-३१) एकविंशत्यादिचतुर्णां मृतस्य मृतस्य मृतस्य मृतस्य,
 विद्या उत्तमस्य च इन्द्रो देवताः (१-१८, २०-२५, २६, २८-३१) वषट्पाद-
 द्वाविंशत्यादिचतुर्णां पञ्चविंशत्यादिचतुर्णां मृतस्य मृतस्य मृतस्य मृतस्य,
 विद्या इन्द्रो, (२३) वषट्पादस्य भवद्वयः, (२४) चतुर्विंशत्यादिपञ्चको, (२५)
 पञ्चविंशत्यादिपञ्चको मृतस्य मृतस्य मृतस्य मृतस्य ॥

१०० स्वादुष्किलायं मधुमौ उतायं तीव्रः किलायं रसवौ उतायम् ।
 उतो न्वस्य पपिवासमिन्द्रं न कश्चन संहत आहवेपु ॥१॥
 अयं स्वादुरिह मर्दिष्ठ आसु यस्येन्द्रो वृध्रहस्यं ममाद ।
 पुरुणि यम्योना शन्मरस्य वि नवति नव च देष्टोऽ ह्व ॥२॥

47.

Svādūṣṭhīlāyāṁ mādhumān utāyāṁ tīvrīḥ kīlāyāṁ
 rāsavān utāyāṁ | utò nū āsyā papivāśam indraṁ nā kaś-
 canā saḥata āhavaśhu || 1 || ayāṁ svādūr ihā mādisṭṭha
 āga yāsyēndro vṛtrahāṭve māmāda | purūṇi yāś cyauntā
 śambarasya vī navatīm nāva ca dehyò hān || 2 ||

When brave fathers bear strain and hardships in the battle of life, may you give them the comfort they love, and then continue helping their progeny and keep them far from all sorts of hostilities. 12

When the battle reaches its high pitch, and the fighters march on uneven road and on a toilsome path, O Lord, kindly lead us to victory with a speed with which a falcon pounces on his prey through the difficult path of space. 13

O Lord, for the procurement of cows, enable us to force ahead our horses, neighing loudly with terror through the battle with the speed of rivers rushing down a steep, or that of vultures darting on their bait. 14

47

Savoury, verily, is this, sweet is it, indeed it is effective—and further, it is rich in flavour. No one is able to encounter resplendent self, in the battle when He is pleased with the elixir we offer Him. 1

This sweet and pleasant divine elixir of devotional love, sipped on this occasion has been very exhilarating. By drinking of it the resplendent Lord is highly pleased, and is able to dominate the evil of ignorance. He destroys countless hosts and nine and ninety strongholds of the evil forces. 2

अयं मे पीत उदियति वाचमयं मनीषामुदानीर्मजीगः ।
 अयं पलुर्वीरमिमित् धीरो न बाभ्यो भुवनं कश्चनरे ॥३॥
 अयं स यो वरिमाणं पृथिव्या वर्ष्माणं दिवो अकृणोदय सः ।
 अयं पीयूषं तिष्ठतु प्रवत्सु सोमो दाधरोर्वन्तरिक्षम् ॥४॥
 अयं विदधिब्रह्मीकिर्मणः शुक्रसंज्ञनामुषसामनीके ।
 अयं महात्महता स्कम्भनिनोदयामस्तज्ञादधमो मरुत्वान् ॥५॥

ayam me

pitā ud iyarti vācam ayām manīṣām uḍānīm ajīgah | ayām
 śhāt urvīr amimīta dhīro nā bābhyo bhūvanam kāc canārē
 || 3 || ayām s yō varimāṇam pṛthivyā varṣmāṇam divo
 ākrīṇoḍ ayām sūh | ayām pīyūṣam tiṣṭiṣhu pravātsu sōmo
 dādharorv āntāriksam || 4 || ayām vidac citrādṛṣīkam ār-
 nah śukrasañjanām uśāsām ānīke | ayām mahāt mā-
 hatā śkambhanenōḍ dyām astabhnād vṛiṣhabhō marútvān
 || 5 || ३० ||

३१० धृषत्यिह कलशो सोममिन्द्र वृषहा वृर समरे वत्सनाम् ।
 माध्यन्दिने सर्वन् आ वृषस्व रयिस्थानो रयिमन्मासु धेहि ॥६॥
 इन्द्र प्र णः पुरपुतेर्व पश्य प्र नो नय प्रनरं वस्यो अच्छ ।
 भवा सुपारो अतिपारयो नो मवा सुनीतिरुत वामनीतिः ॥७॥

dhṛiṣhāt piba kalāṣe sōmam indra vṛitrahā śūra samarē
 vāsūnām | mādhyam̐dine sāvana ā vṛiṣasva rayiṣṭhāno ra-
 yīm asmāsu dhīhi || 6 || indra prā ṇaḥ puraetēva paśya
 prā no naya pratarām vāsyo ācha | bhāvā supārō atipā-
 rayō no bhāvā sūntir utā vāmānītiḥ || 7 ||

This elixir of devotional love stirs up my voices and awakens my yearning spirit from sleep. The sage measures out the six (lust, anger, greed, attachment, pride and jealousy) weaknesses from which no creature is excluded. 3

It is because of this elixir that the world could expand and the lofty heights of heavens could be sustained. This elixir deposits the ambrosia in its three principal receptacles (plants, water and cows) and sustains the wide mid-space above us. 4

This very same elixir of devotional love finds the wavy sea of brilliant colours in fore-front of the dawns, whose dwelling is in firmament. This mighty elixir sustains the heavens up with a mighty pillar, the sender of rains, the leader of the winds. 5

O resplendent Lord, destroyer of evils, in contests, drink this divine elixir poured forth from our heart and fill yourself full at the mid-day libation. O receptacle of riches, shower prosperity on us. 6

O resplendent Lord, look out for us to be our leader and bring before us infinite wealth. O excellent guardian, bear us through peril and carefully guide and lead us on to the aspired wealth. 7

उरुं नो लोकमनु नेपि विद्वान्त्स्वर्गज्योतिरभयं स्वस्ति ।
 श्रुत्वा तं इन्द्रं स्वर्गस्य चाह उपं स्वेयाम शरणां वृहन्ता ॥८॥
 वरिष्ठे न इन्द्र वृन्धुरे धा वहिष्ठयोः शतावन्नर्धयोः ।
 इयमा वंशीषां वंषिष्ठा मा नस्तारीन्मघवन्नायो अर्यः ॥९॥
 इन्द्रं मूढं मह्यं जीवातुमिच्छ चोदय धियमर्यसो न धाराम् ।
 यत्किं चाहं त्वायुरिदं वदामि तज्जुषस्य कृधि मा देववन्तम् ॥१०॥

urūṃ no lokām
 ānu neshi vidvān svārvaḥ | jyōtir ābhayaṃ svastī | rishvā
 ta indra sthāvirasya bāhū ūpa stheyāma śaraṇā vṛhāntā
 || 8 || vāriṣṭhe na indra vandhure dhai vābhisṭhavoh satā-
 vaun āśvayor ā | iṣham ā vakṣhiṣhām vārshisṭhām mā
 nas tārin maghavan rāyo aryaḥ || 9 || indra urilā māhyam
 jivātum iccha codāya dhīyam āyaso nā dhārām | yāt kīp
 cāhām tvāyūr idāṃ vādāmi tāj juṣhasva kridbī mā devā-
 vantam || 10 || ॥

॥१०॥ वातारमिन्द्रमवितारमिन्द्रं हवेहवे सुहवे शूरमिन्द्रम् ।
 हव्यामि त्वः पुम्भूतमिन्द्रं स्वस्ति नो मघवां धात्विन्द्रः ॥११॥
 इन्द्रः सुत्रामा स्वः अवीभिः सुमृलीको भवतु विश्ववेदाः ।
 वाधतां हयो अजये- ~~अवीभिः~~ सुवीर्यस्य पत्नयः स्वाम ॥१२॥

āvitāram indraṃ avitāram indraṃ hāve-have suhavam
 śūram mātām | hvāsmi sakāṃ pumbūtām indraṃ svastī
 no maghāva dhatv-āvitārah | 11 || indrah sutrāmā svāvān
 āvobhīḥ sumṛilīkō bhavatu viśvāvedāḥ | āvībhīḥ pātṇān dvēśho
 ābhayaṃ kṛiṇotu suvīryasya pātayati svām || 12 ||

O all wise eternal resplendent Lord, may we recline in your gracefully protecting and mighty arms. May you lead us to your spacious abode of light, security, and bliss. 8

O bounteous Lord of hundreds of riches, give us lift in your spacious chariot drawn by two horses. Bring to us the best among all viands. Let not the wealth of any one else subdue us. 9

O resplendent Lord, make me happy, and be pleased to prolong my life. Bless me with knowledge, sharp as a steel blade. Accept my prayers in whatever words I speak. Be pleased by them and grant me your divine protection. 10

At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us. 11

May the protecting opulent Lord shower eternal happiness on us. May He, the all-wise, destroy the evil forces that obstruct our way and thereby give us rest and safety. And may we be the possessors of excellent posterity. 12

तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ।
 स सुत्रामा स्वर्वा इन्द्रो अस्मे आगच्छिद्वेषः सनुतयुधानु ॥१३॥
 अव त्वे इन्द्र प्रवतो नोर्मिगिरे ब्रह्माणि नियुतो धवन्ते ।
 उरु न राधुः सर्वना पुरुष्यपो गा वैजिन्युवसे समिन्द्व ॥१४॥
 क ई स्तवत्कः प्रणोक्तो यज्ञाने यदग्रमिन्मघवा विश्वहावत ।
 पादाविव प्रहरन्नन्यमन्यं कृणोति पूर्वमपरे शचीभिः ॥१५॥

tasya

vayam sumatau yajñiyasyāpi bhadre saumanasē syāma | sū
 antrāmā svāvān indro asmē ārae cid dvēshaḥ sanutār ya-
 yotu || 13 || āva tvē indra pravāto nōrmīr gīro brāhmūpi
 niyūto dhavante | urū nā rādhaḥ sāvanā purūṣy apō gā
 vajrin yuvase sām indūn || 14 || kā im stavat kāl prīṇāt
 kō yajāte yād ngrām in maghāvā viśvāhāvet | pādāv iva
 prahāraun anyām-anyām kṛiṇōti pūrvam āparam śacībhiḥ
 || 15 || 32 ||

०११० भूप्ये वीर उग्रमुग्रं दमायन्नन्यमन्यमतिनेनीयमानः ।
 पुध्रमान्द्विद्वुभयस्य राजा चोष्कुर्यते विश्व इन्द्रो मनुष्यान् ॥१६॥
 परा पूर्वेषां मुख्या वृणक्ति विनर्तुराणो अपरेभिरेति ।
 अनानुसूतीरयधून्वानः पूर्वो रिन्द्रः शरदस्तर्नीति ॥१७॥
 रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिवक्षणाय ।
 इन्द्रो मायाभिः पुरुरूपं इयते युक्ता ह्यस्य हरयः शता दद्री ॥१८॥

spīrvé virā ugrām-ugram damāyān anyām-anyām ati-
 neniyāmānab | edhamānadvi ubhāyasya rājā coṣhkūyāte
 vīṣa indro manushyān || 16 || pāra pūrveshām sakhyā vṛiṇakti
 vitārturāno āparebhir eti | ānānubhūte avadhūnvānab pūr-
 vīr indrah śarādas tartarīti || 17 || rūpām-rūpam prātirūpo
 babbūva tād asya rūpām pratīcākṣhaṇāya | indro māyābhiḥ
 pururūpa iyate yuktā hy āsya hārayaḥ śatā dāṣa || 18 ||

May we continue to enjoy the grace of Him and dwell in His auspicious benevolence. May that helpful and preserver Lord drive from us, even from afar, all those who hate us. 13

O resplendent Lord, our prayers and hymns as well as our expectations haste to you with the speed of torrential waters of a stream, rushing down a slope. O wielder of bolt of justice, you treasure immense wealth, copious libations, milk and the divine elixir around you for distribution. 14

The resplendent Lord is renowned: He humiliates every haughty person and suppresses every arrogant; He is the sovereign of both worlds, and one by one, He favours all His worshippers, whom He calls again and again for encouragement. 15

The resplendent Lord is renowned to humiliate the haughty foe he attends every worshipper turn-by-turn. He is the enemy of the arrogant and is the sovereign ruler of both worlds. He protects men who are faithful to Him. 16

The resplendent Lord does not stick any more to the friendship of those who only in the past have been His devotees; He diverts His favours to the fresh inferiors. Further He shakes off those who neglect His worship, and He abides with them for long long years who serve Him. 17

In every figure of His creation, the resplendent Lord has been the model. This is the only form for us to look on. He moves multiforms by His designs since His motivations, yoked to the universe, are thousands in number. 18

युजानो हरिता रथे भूरि त्वष्टेह रजति ।
 को विश्वाहा द्विपतः पक्षे आसत उतासीनिषु सुरिषु ॥१९॥
 अगव्युति क्षेत्रमार्गन्म देवा उर्वी सती भूमिरंहरणाभूत् ।
 बृहस्पते प्र चिकित्सा गविष्ठाधित्वा सने जरित्र इन्द्र पन्थाम् ॥२०॥
 दिवेदिवे सदशीरन्यमधं कृष्णा असेधुदप सद्यनो जाः ।
 अहन्दासा वृषभो वस्त्रयन्तोदव्रजे यक्षिने शम्बरं च ॥२१॥
 प्रस्तोक इह राधसस्त इन्द्र दश कोमसीर्दश वाजिनोऽदात् ।
 दिवोदासादनिधिगमस्य राधः शम्बरं वसु प्रत्यग्रमीप्स ॥२२॥

yujāno haritā rathē bhūri tvāṣṭehā rajati | kō viśvāhā
 dvishataḥ pākṣha āsata utāsīneshu suriṣhu ॥ 19 ॥ agavyūti
 kshétram āganna deva urvī satī bhūmīr anīhṛaṇābhūt |
 brīhaspate prā cikitsa gaviṣṭhāy itthā satē jaritrā indra
 pānthām ॥ 20 ॥ ३: ॥

divé-dive sadrīṣir anyān ārdham kṛishṇā asedhat āpa
 sādmanā jāh | āhan dasā vṛishabho vasnayāntodāvraje var-
 cinam śāmbaram ca ॥ 21 ॥ prastokā īn nū rādhasas ta in-
 dra dāṣa kōṣayīr dāṣa vājīno 'dāt | divodasād atithigvāsya
 rādhaḥ śāmbarān vāsu prāty agrabhīshma ॥ 22 ॥

दशश्चान्दश कोशान्दश वस्त्राधिभोजना ।
 दशो हिरण्यपिण्डान्दिवोदासादसानिपम् ॥२३॥
 दश रथान्प्रष्टिमतः शतं वा अर्धवर्ष्यः । अश्वथः पायवेऽदात् ॥२४॥
 माहि राधो विश्वजन्य दधानान्भरद्वाजान्त्वाङ्गयो अभ्ययत् ॥२५॥

dāṣāṣvān
 dāṣa kōṣān dāṣa vāstrādhībhajanā | dāṣo hiraṇyapīṇḍān dī-
 vodāsād asānīsham ॥ 23 ॥ dāṣa rāthān prāṣṭīmataḥ śatām
 gā ātharvabhyaḥ | aśvathāḥ pāyāve 'dat ॥ 24 ॥ māhi rādho
 viśvājanyam dādhanān bharadvājān sārṇjayo abhy āvashta
 ॥ 25 ॥ ५ ॥

With motivations yoked to His chariot, the divine architect shines here in numerous ways. Who else, so governing daily amongst His worshippers, could be their protector against adversaries ? 19

We enter the life-desert, where there is not a single footprint of the missing cattle. This vast earth has become the saviour of murderers as if. May the Lord of vast knowledge direct us who have gone astray, but are in search for the lost cattle. 20

Becoming manifest in his own abode, the sun drives, day by day, the dark glooms for the purpose of clear visibility. This showerer of rain has slain the demons of lightning and clouds on the land of waters. 21

The chief of the ceremony has given to your priest, O resplendent Lord, ten purses of gold and ten transports and we have accepted this gift from the public treasury officer, taken from the spoil snatched by our caretaker from the wicked persons. 22

From the public treasury officer, we have received ten vehicles, ten purses of coins, garments, ample food, and ten lumps of gold. 23

The chief of the Trust has given to the civic guards ten vehicles with extra horses, and to the preceptors a hundred cows. 24

The learned and wise men honour the recipients of noble gifts and bounties who accept such great wealth for the good of all men. 25

वर्नस्पते वीरुङ्गो हि भुया अस्मत्सखा प्रतरणः सुवीरः ।
 गोभिः सज्जहो अग्नि वीर्यस्वास्थाना ते जयतु जेत्यानि ॥२६॥
 दिवस्पृथिव्याः पर्यात्र उद्धृतं वनस्पतिभ्यः पर्याभृतं महः ।
 अणमोऽस्मान् परि गोमिरावृतमिन्द्रस्य यज्ञं हविषा रथं यज ॥२७॥
 इन्द्रस्य यज्ञो मरुतामनीकं मित्रस्य गर्भो वरेणस्य नाभिः ।
 सेमां नो हव्यदाति जुषाणो देवं रथं प्रति हव्या गृभाय ॥२८॥

vānaspate vīdvāṅgo hi bhūyā asmātsakhā pratāraṇaḥ su-
 vīraḥ | gōbhiḥ sāmṇaddho asi vīryasvāsthānā te jayatu
 jétvāni || 26 || divās prīthivyāḥ pāry ōja ūdbhṛitaṁ vānas-
 pātibhyaḥ pāry ābhṛitaṁ sāhaḥ | aṇām ojanānam pūri gō-
 bhir āvṛitaṁ indrasya vājraṁ bavishā rāthaṁ yaja || 27 ||
 indrasya vājro marūtām ānikam mitrasya garbho varuṇa-
 sya nābhiḥ | sēmām no havyādātiṁ juṣhāṇo dēva ratha
 prāti havyā grībhāya || 28 ||

उप श्वासय पृथिवीमुत यं पुत्रा ते मनुतां विप्रितं जगत ।
 स दुन्दुभे सज्जिन्द्रेण देवेर्दृगद्वीये अर्प मेघ जज्ञन् ॥२९॥
 आ क्रन्दय बलमोर्जो न आ धा नि घृणिहि दुरिता बाधमानः ।
 अर्प प्राथ दुन्दुभे दुच्छुना इत इन्द्रस्य सुप्रिर्गमि वीर्यम्य ॥३०॥
 आमूर्ज प्रत्यवर्तयिमाः केतुमदुन्दुभिर्वीवदीति ।
 समर्थपर्णाश्वरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥३१॥

ūpa svāsaya prīthivīm utā
 dyām puntrā te manutām vīśhṛitaṁ jagat | śi dundubhe
 sajūr indreṇa devair dūrād dāvīyo āpa sedha śātrun || 29 ||
 ā krandaya bālam ōjo na ā dhā nī ghṛṇiḥi duritā bādha-
 mānaḥ | āpa protha dundubhe dūchūnā itā indrasya mush-
 tīr asi vilāyasya || 30 || āmūr aja pratyāvartayemaḥ ketumad
 dundubhīr vāvadāti | sām āśvaparnāś cāranti no nāro sma-
 kam indra rathīno jayantu || 31 || ॐ ॥

May the chariot made of strong wood be wholesome; may it be our friend; our protector, and manned by brave men. May it show forth its strength, compact with the straps of leather and let its rider be victorious in the battle. 26

Show full respect to the chariot replete with synthesis of basic elements of heaven and earth—the divine extracted essence of the forest wood. It possesses the velocity of waters, and is encompassed with the cow-hide and the thunderbolt. 27

O all pervading Lord of the celestial chariot, your vehicle is as powerful as the bolt of justice of the resplendent Lord. It is the precursor of vital principles, and is as vast as our ocean. It is bright as sunrays. May you accept it offered with prayers and oblation. 28

O war drums, fill with your thumping sound the earth and heaven. Let all things, movable or stationary be aware of it. May you associated with the resplendent Lord and Nature's forces drive all malign elements far from us. 29

May (O drum) you sound loud and animate our vigour and enthusiasm. May you thunder aloud and scare away malignant powers. Please repel, O drum, those who take delight in harming us. You, being the fist of the divines, show your firmness. 30

O resplendent Lord, the drum sounds repeatedly as a signal. May you recover the lost cattle of wisdom and bring it back here. Our leaders mounted, as if, on speedy chariot assemble. Let our car-borne fighting faculties against vice and nescience be triumphant. 31

(४८) मष्टयन्त्राणि मूलम्

(१-२२) द्वाविंशत्युपन्यास्य मूलस्य वाक्यस्यः संपुटोऽयम् । (१-१०) प्रथमाद्विंशत्युपन्यासः ।
 (११-१२, २०-२१) एकदश्याद्विंशत्युपन्यासं विंशत्युपन्यासं कृत्वा [(१३-१५) प्रथोदश्यादि-
 दशस्य विष्णोस्तथा वा] (१६-१७) पौनःपुन्याद्विंशत्युपन्यासं कृत्वा, (२३) द्वाविंशत्याय द्वाविंशत्युपन्यासं कृत्वा
 वेदताः । (१-१२) दशम्यादिदश्याद्विंशत्याः अष्टावः [(१, ३, ५, ७) प्रथमाहर्त्वापापश्रमनक्षत्रीयां वृद्धी, (२, ४, ६, ८) द्वितीयाहर्त्वापापश्रमनक्षत्रीयां सतीवृद्धी, (३, ५, ७, ९) तृतीयाहर्त्वापापश्रमनक्षत्रीयां सतीवृद्धी, (४, ६, ८) चतुर्थ्याहर्त्वापापश्रमनक्षत्रीयां सतीवृद्धी, (५) सप्तम्या महावृद्धी, (११) एकदश्याय कक्षप, (१३, १५) प्रथोदश्याद्विंशत्याः
 पूर उल्लिख्य, (१४, १६-२०) पञ्चदश्याहर्त्वापापश्रमनक्षत्रीयां वृद्धी (१५) अष्टम्या भनि
 भगवति, (१६) पौनःपुन्याः कक्षप, (१७) सप्तम्याः सतीवृद्धी, (२१) एकविंश्या
 सप्तम्याः महावृद्धी, (२३) द्वाविंशत्याहर्त्वापापश्रमनक्षत्रीयां सतीवृद्धी]

१११

यज्ञार्थं वा वो अजये गिरागिरा च दक्षसे ।
 प्रप्र वयममृतं जातवैदसं प्रियं मित्रं न शंसिषम् ॥१॥
 ऊनो नपातुं स हिनायमस्मयुर्दक्षिणं हव्यदातये ।
 भुवहाजेप्यविना भुवद्भुध उत ध्राना तनुनाम् ॥२॥

४६.

Yajñā-yajna vo agnāye girā-girā ca dākshase pri pri
 vayām amṛitam jātavedasam priyām mitraṁ nā śaṁsiṣham
 || 1 || ūrjō nāpātam sā hināyām asmayār dākṣema havyāda-
 taye | bhūvad vājeshiv avitā bhūvad vṛidhā utā trātā tanu-
 nām || 2 ||

वृषा हसि अजरो महान्निमास्यर्चिषा ।
 अजलेण शोचिषा शोशुचच्छुचे सुकृतिमिः सु दीदिहि ॥३॥
 महो देवान्यर्जसि यक्ष्यानुषक्तव कत्वोत इंसना ।
 अर्वाचः सी कृणुम्येऽर्जसि रास्व वाजोत वस्व ॥४॥
 यमापो अद्रयो वना गर्भमृतस्य पिप्रति ।
 सहमा यो मथिनो जायते नृभिः पृथिव्या अग्नि सानवि ॥५॥

vṛṣhā hy āgno ajāro mahān vibhāsy arṣiṣha |
 ājasreṇa śośiṣhā śośucar chuce sudittibhiḥ sū didiḥi || 3 ||
 mahó devān yājasi yākshya ānushak tava krátvotā dāśāna
 arvācaḥ sīm kṛiṇuhy agnē 'vase rāsva vājotā vaśsva || 4 ||
 yām āpo ādrayo vānū gārbham ṛitasya pīprati | sāhāv yō
 mathitō jāyate nṛibhiḥ pṛithivyā ālbi śānavi || 5 || ।



At every benevolent work glorify adorable Lord with reiterated eulogies to obtain strength. May we glorify Him, the immortal, the cognizant of all that exists, as our dear friend. 1

He is source of strength and propitious to us. Let us offer our oblations, for He is the conveyor of them. May He be our defender in our life-struggles. May He be our benefactor and the saviour of our lives. 2

O adorable Lord, you shine forth with light. You are showerer of blessings, and never changed by time. May you blazing with unfading lustre shine forth with glorious rays. 3

You, O fire-divine, honour powerful Nature's bounties. Bring them without delay by your wisdom and your wondrous power. Make them turn hither for our salvation. May you present them the sacrificial food and partake of it yourself. 4

You, O fire-divine, are the one whom the waters, the mountains, and the forests nourish, as the embryo of eternal law and whom the worshippers bring to manifest on the highest place of earth by their strength and persistent efforts, as if by churning. 5

११० आ यः पुत्रो भानुना रोदसी जुभे धुमेन धावते दिवि ।
 निरस्तमो ददृशु ऊर्ग्यास्वा इयावास्वरूपो वृषा इयावा अरुयो वृषो ॥६॥
 बृहद्विरमे अचिमिः शुकेर्ण देव शोचिषा ।
 भरद्वाजि समिधानो यविष्ठा रेवतः शुक्र दीदिहि द्युमत्पावक दीदिहि ॥७॥
 विश्वासां गृहपतिर्विशामसि त्वमग्ने मानुषीणाम् ।
 शनं पूर्भिर्यविष्ठ पादोहसः समेद्धारं शनं हिमाः स्तोतृभ्यो ये च ददति ॥८॥

ā yāḥ papraṇ bhānūnā ródasī nbhé dhūména dhavate
 divi | tirās tāmo dadṛiṣa ūrmyāsv ā syāvāsv arushó vṛiṣhā
 syāvā arushó vṛiṣhā || 6 || bṛihádbhīr agne arebbhiḥ sukréna
 deva soçishā | bharádvāje samidhānō yavishtṛhya revān naḥ
 sukra dīdihī dyumat pāvaka dīdihī || 7 || viśvāsāṃ grīhāpa-
 tir viṣām āsi tvām agne mánushīṇām | ṣatām pūrbhīr ya-
 viṣtṛha pāhy añhasaḥ saneddbhāraṃ ṣatām hīmā stotṛi-
 bhyo yé ca dádati || 8 ||

त्वं नश्चिद्य ऊत्या वसो राधांसि चोदय ।
 अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥९॥
 पथि तोकं तनयं पृथ्विष्टमर्द्धैरप्रयुत्वभिः ।
 अग्ने हेलींसि देव्या युयोधि नोऽदेवानि ह्वरींसि च ॥१०॥

tvām naṣ citrā ūtyā vāso rādhānsi
 codaya | asyā rāyās tvām agne ratihīr asi vidā gādhām
 tneç tū naḥ || 9 || pārshi tokām tīnayam paritrībhish tvām
 ālabdbhair āprayutvabhiḥ | āgne hēlānsi daivyā yuyodhi nō
 'devāni hvārānsi ca || 10 || :

O fire-divine, most youthful, you are the one that fills both heaven and earth with pure brilliancy, and mounts with smoke into the sky. Your radiance is beheld in the dark nights, dispersing the gloom. With strength you shine in the darksome nights. Shine with your strength. 6

O divine, ever-young, resplendent Lord, when kindled by the bearers of wisdom, you shine with many radiant attributes and pure radiance. O resplendent purifier, conferring riches upon us, may you shine. 7

O adorable supreme, you are the Lord of our households and the Lord of entire human race. May you, when kindled, protect me, O ever-young fire-divine, with hundred defences against iniquity. May you grant a hundred winters to me as well as to those, who liberally give to the singers of your glory. 8

O wonderful Lord, giver of homes and shelter, encourage us by your protection, and by rewarding riches. You are the conveyer, O adorable Lord, of earthly wealth; may you quickly bestow safety to our children. 9

You protect our sons and grandsons with effective, never failing defences. May you remove far from us celestial wrath and malevolence of faithless men. 10

११० आ संवायः सयुद्धुर्वा घेतुमजध्वसुप नव्यसा वचः । सृजध्वमनपस्फुराम् ॥११॥
 या शर्धाय मारुताय स्वमानये श्रवोऽमृत्यु धुक्षत ।
 या मृच्छीके मरुतां तुराणां या सुनिर्विषयावरी ॥१२॥
 भरद्वाज्याय धुक्षत द्विता । घेतुं च विश्वदेहसुमिषं च विश्वभोजसम् ॥१३॥

ā sakbhāyaḥ sabardūghāṃ dhenūm ajadhvam ūpa nāv-
 yasā vārah | srijādhvam ābapasphurām || 11 || yā śārdhāya
 marutāya svābhānave śrāvō 'mritya dhukshata | yā mṛilikē
 marūtām turānām yā sumnaīr evayāvarī || 12 || bharādvā-
 jāyāva dhukshata dvitā | dhenum ca visvādohasam iṣham
 ca visvābhojasam || 13 ||

तं व इन्द्रं न मुक्तुं वरुणमिव मायिनम् ।
 अर्यमणं न मन्द्रं सृप्रभोजसं विष्णुं न तृप आदिशे ॥१४॥
 त्रेपं शर्धे न मारुतं तुविष्वर्ण्यनर्वाणं पुषणं सं यथा कृता ।
 सं सहस्रा कारिष्वर्पणिभ्य औ आविर्गुब्ध्वा वसुं करतुवेदा नो वसुं करत ॥१५॥
 आ मा पृषन्नुपं द्रव्यं शंसिषं नु ते अपिक्वर्ण आघृणे । अघा अर्यो अरातयः ॥१६॥

tām va indraṃ na muktuṃ varuṇam iva māyinaṃ |
 aryaṃmaṇaṃ na mandraṃ sṛprābhōja-
 saṃ viṣṇuṃ na tṛpa ādīṣe || 14 || tveshām śārdho nā
 marutam tuviṣhvāṇy anarvāṇaṃ pūṣaṇaṃ saṃ yāthā kṛtā |
 saṃ sahasrā kārishva carṣhaṇṣibhya an āvir gūbha vāsū ka-
 rat anvedā no vāsū karat || 15 || ā mā pūṣann ūpa drava
 śaṇsisham nu te apikarṇa aghṛiṇe | aghā aṛyō āratayah
 || 16 || * ||

Admire O friends, the knowledge-imparting divine speech through your newly composed songs and let the language be freely enriched. 11

You, the divine speech, are the one, that yields nourishment to the powerful self-enlightened band of men. You are the one, that is always anxious to gratify dynamic men. You are the one, that traverses the sky in splendour, shedding delight. 12

May you milk out for the man of knowledge twofold blessings; the divine speech which furnishes the milk of wisdom, to the universe, and the richness of ideas which is food for all. 13

I praise you, O vital elements, for the distribution of wealth; you are achiever of great deeds like the resplendent one, sagacious like a virtuous, adorable as a man of justice, and munificent as one all-pervading. 14

I now, glorify the brilliant vigour of the troops of cloud-bearing winds, who are loud-sounding, irresistible, cherishing, whereby hundred and thousands of treasures are bestowed collectively upon men. May that troop make hidden wealth manifest; may it render the wealth easily accessible to us. 15

Hasten to me, O provider of nourishment; O radiant divine Lord. May you repel all deadly assailing adversaries. I whisper my praises at your close proximity. 16

मा काकम्बीरमुद्धतो वासपां अशनीवि हि नीनडाः ।

मोन मृगे अहं एता वन ॥ आदधते वेः ॥ १७॥

इनेतिव तेऽयुक्मस्तु मृगयम् । अद्रव्य दधन्वतः सुपूर्णस्य दधन्वतः ॥ १८॥

पुरा हि मर्त्यैर्ममै ममा देवेभ्युत श्रिया ।

अभिरव्यः पुपुनृन्तनाः नृग्यमवां नूनं यथा पुरा ॥ १९॥

mā kakambīram udd spīho vānaspātino āśastir vī hī nī-
naṣaḥ | mota sāro aha eva canā grivā adādhatē vēḥ || 17 ||
dṛīter iva te 'vrikām astu sakhyām | āchidrasya dadhanvā-
taḥ sūpūrṇasya dadhanvataḥ || 18 || parō hī mārtyair āsi
samō devair utā śr yā abhī khyat- pūshan prītanasu nas
tvām āvā nūnām y ita purā || 19 ||

वामी वामस्य धृतम् । प्रणीतस्तु मृतम् ।

देवस्य वा मरुता मर्त्यस्य वेजानस्य प्रयज्यसः ॥ २०॥

मयाश्नुद्धम्य अर्जितः अस्मि प्रां देवो नास्मि मर्त्ये ।

तुभ्यं अवीर् दधिरं नाम ॥ २१॥ अहं अहं अहं अहं अहं ॥ २२॥

सकृद् दधिरं नाम ॥ २३॥ अहं अहं अहं अहं अहं ॥ २४॥

पृथ्व्यो दधिरं सकृदयस्तद्व्या नानु जायते ॥ २५॥

vāmī vāmasya dhūta-
yaḥ prāṇītir āstu sūnṛitā | devāsya vā maruto mārtyasya
vejānasya prayajyavaḥ || 20 || sadyās cid yāsya carkṛitīḥ
pāri dyām devō naīti sūryaḥ | tveshām śāvo dadbhire nāma
yajñīyam marūto vṛitrahām śāvo jyēsthām vṛitrahām śā-
vaḥ || 21 || sakṛid dha dyaūr ajāyata sakṛid bhāmīr ajā-
yata | prīṣṇyā dugdhām sakṛit pāyas tād anyō nānu jāyate
|| 22 || ॥

O provider of nourishment, may you not let any one uproot the forest trees, with host of crows and other birds on them. May you utterly destroy those who are my revilers. Let not the adversary ensnare me; as a hunter sets snares for birds. 17

May your friendship be unbroken, like a flawless skin forming a surface of curds. 18

O the provider of nourishment, supreme are you above mortals. You are equal in glory to the immortal divines. Therefore O Lord, regard us favourably in battles; defend us now as you have been defending others formerly. 19

O winds divine, impetuous, performer of admirable acts, widely admired, may your excellent, pleasant and truthful sound be our guide to desirable wealth of Nature's bounties and the mortals who admire you. 20

They are the ones whose glory spreads quickly round the heavens, like the light of the divine sun. These thunder-bearing winds possess brilliance and strength that humiliates and destroys the darkness and is adorable and most excellent. 21

Once, indeed, once the heaven was generated; once only once, was the earth formed; once only were the creative elements of heaven and earth milked; no second after this is born thus (in the present creation). 22

(४०) अक्षोत्पञ्चाशं सुव्रतम्

। पञ्चदशोत्पञ्चाशं सुव्रतम् । अक्षोत्पञ्चाशं सुव्रतम् । विष्णो इति । इति । (४०-१) ॥ १ ॥

सर्वदत्ता । निवृत्त । (४०-२) पञ्चदशोत्पञ्चाशं सुव्रतम् ।

४०-३

सुव्रते जने सुव्रते नव्यसीभिर्गीर्भिर्मित्रावरुणा मुञ्जयन्ता ।
 न आ गमन्तु न इह श्रुयन्तु मुञ्जयन्तो वरुणा मित्रो अग्निः ॥१॥
 विष्णोर्विष्णु इत्येवमध्वरेणैतत्तनुमग्निं युवत्योः ।
 दिवः शिशुं सहस्रः सुनुमग्निं यज्ञस्य केतुमरुणं यजथ्ये ॥२॥
 अरुणस्य दुहितरु विरूपे स्तृभिर्मन्या पिपिशे सूर्ये अन्या ।
 मिथस्तुर्ग विचरन्ती पावके सन्म श्रुते नक्षत्र ऋच्यमानि ॥३॥

49.

Stushé jánam suvratám návyasibhir gīrbhīr mitrávaruṇā
 sumnayāntā | tā á gamantu tā ihā śruvantu suksatrāso
 vāruṇo mītró agnīḥ || 1 || viṣṇó-viṣa ídyam adhvaréshv údriṣ-
 takratum aratīm yuvatyóḥ | divāḥ śṣaṇṇ sāhasaḥ sūnūm
 agnīm yajñāsya ketúm arushām yájadhyai || 2 || arushásya
 duhitārā vírūpe strībhir anyā pipiśé súro anyā | mīthastūrā
 vicārantī pāvaké mánma śrutām nakshata řicyāmāne || 3 ||

प्र वायुमन्त्रा बृहती मनीषा बृहद्रथि विश्वारं रथप्राप्तम् ।
 श्रुतयामा निवृत्तः पत्यमानः कविः कुविमियशसि प्रयज्यो ॥४॥
 स मे वपुःस्तदयदुधिनोर्यो रथो विरुक्मान्मनेमा युजानः ।
 येन नरा नासत्येष्यथ्ये वृत्तिर्याधस्तनयाय तमेन च ॥५॥

४१

पर्वन्पवाता वृषभा पृथिव्याः पुरीषाणि जिवन्तमप्यानि ।
 सत्यश्रुतः कवयो यस्य गीर्भिर्जगतः स्यात्तर्जगदा कृणुध्वम् ॥६॥

prá vāyūm áchá bṛihatī manīṣhā bṛihádrayim viṣvávāraṇ
 rathaprām | dyutádyamā niyútaḥ pátyamānaḥ kavīḥ kavīm
 iyakshasi prayajyo || 4 || sā me vāpuḥ ebadayad aśvīnor yó
 rátho virúkmān mánasā yujānāḥ | yéna narā nāsatyeshayā-
 dhyai vartír yāthás tūnayāya tmāne ca || 5 || ॥

pārjanya-vāta vṛṣabhā pṛithivyāḥ pūrīṣhāṇi jīvntam
 āpyāni | śátyasrutāḥ kavayo yāsya gīrbhīr jāgata sthātar
 jāgad á kṛiṇudhvam || 6 ||

In these new hymns I express my admiration of the man who is an observant of his duty, and also all glories to the beneficent cosmic forces of light and warmth. May they, the mighty ones, the sun, the ocean and the terrestrial fire come to bless our worship, and listen to our praises. 1

I inspire the worshipper to extol the adorable fire-divine, whose every act is free from arrogance, and who is worthy of adoration on all auspicious occasions of every man. He is the son of young parents (heaven and earth), the child of heaven, the source of strength, and a brilliant red banner of universal cosmic sacrifice. 2

May the two daughters of various forms, of whom one (the moon) glitters with stars, the other is the bright sun, mutually opposed, proceeding diversely, purifying all things, and worthy of our laudation, be pleased by the praise, they hear from us. 3

May our earnest praise proceed to pay tribute to the Lord of vital wind, the possessor of vast riches, loved by all, filler of its chariot and most wealthy. May this most adorable Lord of harnessed horses, promptly show favour to his adorer. 4

May that splendid cosmic chariot of twin-divines, harnessed at mere thought, envelop my soul and body with radiance. O ever-true promoters of sacred works, you grace the home of the leading worshipper with your presence to give strengthening food to us and our children. 5

O cloud-bearing winds, showerers of rain, may you send all available waters from firmament. O sagacious vital principles, listeners of eulogies, sustainers of the world, may you multiply the moveable wealth of your praisers. 6

पावीरकी कन्या चित्रायुः सरस्वती वीरपत्नी धियं धात ।
 माभिर्गच्छिद्रे शरणं सजोषा दुर्गाधर्षं गृणन् शर्म यमत् ॥७॥
 पृथग्भयः परिपति यक्षस्या कामेन कृता अभ्यानलृकम् ।
 स नो रासच्छुद्धश्चन्द्राग्रा धियधियं सीपयानि प्र पूषा ॥८॥
 प्रथमुभाजं यशस्व वयोधा सुगुणि देवं मुगभस्तिमृष्यम् ।
 होता यक्षयज्ञं पृथ्व्यानामग्निस्वष्टारं सुहवं विभावा ॥९॥

pāvīravī kanyā citrāyuh śārasvatī
 virāpatnī dhīyaṃ dhāt | gnābhir āchidraṃ śaraṇāṃ sajōshā
 durādhārshaṃ grīṇatō śārma yaṃsat || 7 || pathās-pathaḥ pā-
 ripatiṃ vacasyā kāmēna kṛitō abhy āna| arkām | sā no rā
 sac churūdhaḥ candrāgrā dhīyaṃ-dhīyaṃ sishadhati prā
 pūshā || 8 || prathamabhājam yaśāsaṃ vayodhām sapāṇīm
 devām sugābhastim rībhvam | hōtā yakshad yajatām pa-
 styānām agnīs tvāshṭāraṃ suhāvaṃ vibhāvā || 9 ||

भुवनस्य पितरं गीर्भिर्गभी रुद्रं दिवा वृध्या रुद्रमुन्ता ।
 वृहन्तमृध्वमजरं सुपुत्रसृध्वमेव कविर्नेपितामः ॥१०॥
 आ युवानः कवयो यज्ञियासो मरुतो गन्तं गृणन्तं धर्म्याम् ।
 अचित्रं चिद्धि जिन्वथा वृधन्त इत्या नक्षन्तो नरो अङ्गिरस्वत ॥११॥
 प्र वीराय प्र तवसे नुरायाजा गृधेव पशुरक्षिस्तम् ।
 स पिस्पृशति तन्वि श्रुतस्य स्तुभिर्न नाकं वचनम्य विषः ॥१२॥

bhūvana-
 sya pitāraṃ gīrbhīr ābhi rudrāṃ divā vardhāyā rudrāṃ
 aktaṃ | brīhāntam rīshvām ajāraṃ sushumnām rīdhag ghu-
 vema kavīneshitāsaḥ || 10 || ० ||

ā yuvānaḥ kavayo yajñiyāso māruto gantā grīṇatō va-
 raśyām | acitrāṃ cid dhī jīnvathā vṛidhānta itthā nākshanto
 naro āngirasvāt || 11 || prā virāya prā tavāse turāyājā yū-
 thēva paśurākshir āstam | sā piśprīṣati tanvi śrutāsyā strī-
 bhīr nā nākaṃ vacanāsyā vipaḥ || 12 ||

May the purifying, amiable and graceful divine speech, the damsel of brave, lord of heaven, bless our pious rite; may she, together with all dearest associates of Nature's bounties ; be well-pleased, and bestow upon her devotee comfortable home, flawless and impenetrable to wind and rain, and grant him felicity. 7

May the worshipper, inspired by expectation of obtaining rewards, approach with praise the adorable provider of food, the guardian of one and every path. May He grant us weapons provided with penetrating golden arrow-heads. May the provider of nutritions make our intellects effective. 8

May the enkindled fire-divine, glorious, the invoker of Nature's bounties, bring for worship the architect of universe, the first maker of forms, the giver of life-span and liberal donor and acceptor like hands. He is worthy of adoration by householders and easy to be invoked. 9

With these hymns, we exalt the breath-divine by day, the breath-divine by night. Inspired by the poet sages, we invoke Him, the mighty, the blissful, undecaying, endowed with felicity, and the source of prosperity. 10

O ever-youthful, wise and adorable wind-divine, may you please come to your admirer and inspire the leading priests. Please spread through the firmament, like rays of light, and refresh the desert with rain. 11

I admire the valiant, powerful band of clouds, swift-moving ; swift like herdsman who drives his herd to the stall. May this band of clouds be adorned with the symphony of pious worshippers, just as the firmament is studded with the galaxy of stars. 12

यो रजांसि विममे पार्थिवानि त्रिंशद्दिष्णर्मनवे वाधितार्य ।
 तस्य ते शर्मन्नुपदयमानि गुथा मदेम तन्वा३ ननां च ॥१३॥
 तन्नोऽहिर्बुध्न्यो अद्विरकस्तत्पर्वतस्त्वम्विता चनो धात ।
 तदोषधीभिर्मम गन्तिपात्रो भगः पुरन्विजिन्वतु प्र गुथे ॥१४॥
 नृ नो रथि रथ्ये चर्षणिप्रो पुरुवीरं मह क्रतस्य गोपाम् ।
 शयं दानाजरथेन जनान्स्पृशो अदेवीरभि च क्रमाम विश आदेवीरभ्यः१क्ष्वाम ॥१५॥

yo rájānsi vimamé
 páarthivāni trīs cid víshṇur mánave badhitāya | tāsya te
 śármaṇn upadadyāmāne rāyá madema tanvā tánā ca || 13 ||
 tán ná 'hir budhnyò adbhír-arkais tát párvatas tát savitā
 cāno dhāt | tād óshadhibhir abhí rātisháco bhágah púramdhir
 jinvatu prá rāyé || 14 || ná no rayīm rathyām carshaniprām
 puruvíram mahá rítasya gopām | kshúyam dātajāram yéna
 jánān sprīdho ádevír abhí ca krāmāma víśa ádevír abhy
 āśnāvāma || 15 || १ ||

(१००) पञ्चमो मन्त्रः

(१-१००) पञ्चमो मन्त्रः मन्त्रस्य अष्टादश कृतिः । अथ । विष्णु इति । विष्णु इति ।

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हुवे वो देवीमर्दिनि नमोभिर्मूर्द्धीकाय वरुण मित्रमग्निम् ।
 अभिक्षदामर्यमण मुद्येवं प्रातृन्देवान्त्वम्वितारं भगं च ॥१॥
 सुभ्योर्निपः सूर्य दक्षपितृननागास्त्वे सुमहो विहि देवान् ।
 द्विजन्मानो य ऋतुमार्यः सुत्याः स्वर्गन्तो यजता अमिजिह्वाः ॥२॥

50

Huvé vo devīm áditim námobhir mṛīḷikāya vāruṇam
 mitrām agnīm | abhikshadām aryamāṇam suśévaṁ trātṛin
 devān savitāram bhágam ca || 1 || sujyótishah sūrya dá-
 kṣhapitrin anāgāstvé sumaho vihi devān | dvijānmāno yá
 ritasāpah satyāh svārvanto yajatā agnijihvāh || 2 ||

O all pervading Lord, may we be happy in a home, in riches, in person, and in children, bestowed upon us by you. You measure out all the terrestrial regions in three steps, and guard mankind from the calumny of the forces of darkness. 13

Sweet be the song of mine to the cloud of the midspace, the mountains, the sun, floods, and lightning. Sweet be the plants to Nature's bounties, which accept oblations. May the all-wise, gracious Lord be propitious to us for the acquirement of riches. 14

Grant us, O universal Nature's bounties, riches consisting of vehicles, numerous help-mates, many offsprings, wealth for providing efficiency to our solemn ceremonies, and a lasting home, free from decay, wherewith we may overcome malevolent and unrighteous people and afford support to those to whom the supreme Lord is gracious. 15

50

I invoke with adoration, the Lord who is infinite, virtuous, friendly, guide, judicious, the overcomer of adversaries, worthy of praise, and source of creative genius, and the gracious. I invoke all protective powers also for felicity and happiness. 1

O radiant source of all illuminations, may you render the luminous cosmic powers of divine origin, kind and tender towards us. They are twice-born (once in the space, and secondly on the earth), desirous of worship, observants of truth, possessors of wealth and worthy of honour. Their tongue is like the flames of fire. 2

उत यावापृथिवी ध्रुवमुद बृहद्वोन्मो जगणं मुपुले ।
 महस्करथो वरिवो यथा नोऽस्मे क्षयाय धिषणे अनुहः ॥३॥
 आ नो रुद्रस्य सूनवो नमन्तामुद्या हुतासो वसवोऽधृष्टाः ।
 यदीमर्भे महति वा हितासो वाथ मरुतो अक्षाम देवान् ॥४॥
 मिम्यक्ष येषु रोदसी नु देवी निषन्ति पृषा अभ्यर्धयन्त्या ।
 श्रुत्वा हवै मरुतो यद्वं वाथ भूमा रेजन्ते अध्वनि प्रविक्ति ॥५॥

utā dyā-
vāpṛithivī kṣatrām urī bṛihād rodasī śaraṇāṃ sushunne |
 mahās karatho vārivo yāthā no 'smé ksháyāya dhiṣhaṇe
 aneháh || 3 || á no rudrásya sūnāvo namantām adyā hūtāso
 vāsavó 'dhrisṭāḥ | yád im árbhe mahatī vā hitāso badhé
 marúto áhvāma devān || 4 || mīmýāksha yéshu rodasī nū
 devī śśhakti pūshā abhyardhayājvā | śṛutvá hávam maruto
 yád dha yāthā bhūmā rejante ádhvani právikte || 5 || * ||

॥ अभि त्यं वीरं गिरिणममर्चन्ते ब्रह्मणा जरितुर्नयेन ।
 श्रवदिद्वत्पुष्पं च स्तवानो गमद्वाजा उप महो गृणानः ॥६॥
 ओमानमापो मातृणीमृच्छं धानं नोऽप्यु तनयाय ओ योः ।
 यूयं हि सा भिपज्ञो मातृन्मा विश्वस्य स्थानुर्जगन्तो जनित्रीः ॥७॥

abhi tyāṃ vīrāṃ girīṇasam arcéndram bráhmaṇā jari-
 tar návena | śṛavad-íd dhāvanī ūpa ca stāvāno rāsad vā-
 jāṇi ūpa mahó gṛiṇānāḥ || 6 || omānam āpo mānushīr āmṛik-
 taṃ dhāta tokāya tānayāya sām yōḥ | yūyām hī śhṭhā
 bhishájō mātrītamā víśvasya śhātúr jāgato jānitriḥ || 7 ||

May you, O mighty heaven and earth, provide us strength and spacious habitation for our comfort. May you bless us so that immense wealth becomes ours. May you, O beneficent powers, keep sinful tendencies away from us. 3

May the offsprings of cosmic vitality, granters of dwellings, invincible, invoked on this occasion lovingly bend down to lift us up. Hence, we call upon the divine vital principles, so that they become our helpers in difficulty, great or small. 4

They are the ones, with whom the divine powers of heaven and earth are associated and whom the granter of nourishment, the granter of prosperity, honours. When O cloud-bearing winds, on our invocation, you come hither, then on your diverse paths, all beings tremble. 5

O worshipper, may you glorify that supreme resplendent Lord, with a new hymn, who is worthy of adoration. May He, so glorified, hear our invocation. May He, so lauded, bestow upon us abundant nourishment. 6

O waters, friendly to mankind, may you unceasingly provide life-preserving food for the perpetuation of our sons and grandsons. May you grant us security and cast off all evils from us. Verily, you are more than motherly physicians to us, you are the father of the stationary and moveable creation. 7

आ नो देवः संविता त्रायमाणो हिरण्यपाणिर्यजुनो जगम्यात् ।
 यो दधर्वो उपमो न प्रतीकं व्यूर्णते दाशुषे वायूणि ॥८॥
 उत त्वं सूतो सहसो नो अद्या देवी अस्मिन्नध्वरे ववृत्वाः ।
 स्यामहं ते सदमित्रानो तव स्याममेज्वना सुवीरः ॥९॥
 उत त्या मे हवमा जगम्यातुं नासत्या धीभिर्व्यमङ्ग विप्रा ।
 अत्रिं न महस्तर्प्सोऽमुमुक्तं तूर्वते नरा दुरितादूर्ध्वके ॥१०॥
 ते नो गवो द्युमनो वाजवतो दातारो भूत न्यतः पुरुक्षोः ।
 दशम्यन्तो दिव्याः पार्थिवामो गोजाता अप्या मृज्जता च देवाः ॥११॥

no devāḥ savitā trāyamāṇo hiraṇyapāṇir yajato jagamyāt |
 yó dātravāṇi ushāso ná prātikam vyūrṇute dāśuṣhe vāryāni
 ॥ 8 ॥ utā tvam sūno sahaso no adyā devāṇi asmīn adhvaré
 vavṛityāḥ | syām ahām te sādām id rātāṇi tāva syām agnē
 'vasā suvīraḥ ॥ 9 ॥ utā tyā me hāvam ā jagmyātām nāsa-
 tyā dhibhīr yuvām aṅgā viprā | ātriṃ ná mahās tāmaso
 'mumuktaṃ tūrvataṃ narā duritād abhīke ॥ 10 ॥ ॥
 té no rāyó dymāto vājavato dātāro bhūta nṛivātaḥ
 purukshoh | daśasyānto divyāḥ pāṛthivāso gōjātā āpyā mṛi-
 lātā ca devāḥ ॥ 11 ॥

ते नो रुद्रः सरस्वती सजोषा मीळहृप्मन्तो विष्णुर्मृळन्तु वायुः ।
 ऋमुष्ठा वाजो दैव्यो विधाता पर्जन्यावाता पिप्यतामिषं नः ॥१२॥
 उत स्य देवः संविता भगो नोऽपां नपादवतु दानु पत्रिः ।
 त्वष्टा देवेभिर्जनिभिः सजोषा योदेवेभिः पृथिवी समुद्रे ॥१३॥

té no rudrah sārasyati sajōshā mīḥhūsh-
 manto vīṣṇur mṛilanta vāyūḥ | ṛibhuksbā vājo daīvyo vi-
 dhātā parjanya-vātā pipyatām iṣam naḥ ॥ 12 ॥ utā syā de-
 vāḥ savitā bhāgo no 'pām nāpād avata dānu pāpriḥ |
 tvīṣṭa devēbhīr jānibhīḥ sajōshā dyāur devēbhīḥ pṛithivī
 samudraḥ ॥ 13 ॥

May the adorable creator, the preserver, the possessor of golden radiance, come to bless us. He, who is splendid like the first light of the dawn, disperses excellent riches to the offerer of the oblation. 8

And may you, O source of strength, bring back today the divine forces to bless our noble deeds. May I always enjoy your favours. May I, through your protection, O adorable Lord, be blessed with excellent descendants. 9

O wise, ever-true twin-divines, come quickly to my invocation, supported by dedicatory acts. May you extricate us from thick darkness, as you could extricate the three-fold free sage and protect us. May you O leaders, protect us from the danger of life-conflicts. 10

O divine powers, may you bestow on us splendid riches, and brave sons, admired by all. O celestial luminaries and terrestrial vital powers, offsprings of midspace and children of waters, please grant us our wishes and make us happy. 11

May the Lord of cosmic vitality, the vital breath, the divine speech, and the all-pervading wind send to us rains and make us happy. May the divine powers, rich in spiritual, physical, and creative energy, grant us abundant nourishment. 12

And may the divine Lord of creativity, and the Lord of lightning, whilst pouring down gifts be gracious to us ; and may the creator of the cosmic forces, along with Nature's bounties, such as the firmament, the earth, and the oceans protect us. 13

उत्त नोऽहिर्बुध्न्यः शृणान्वज एकपात्पृथिवी समुद्रः ।
 विश्वे देवा क्रतुचुध्रो मयानाः स्तुता मन्त्राः कविशस्ता अर्वन्तु ॥१४॥
 एवा नपातो मम तस्य धीभिर्मरुद्वाजा अभ्यर्चन्त्यके ।
 मा हुतासो वसुवाऽष्टृष्ट विश्वे स्तुतासो भूता यजत्राः ॥१५॥

utā nō 'hir budhnyāḥ ṣṛiṇotv ajā ékapāt
 prithivī samudrāḥ ' viṣve devā ṛitāvṛidbo huvānā stutā
 māntrāḥ kavishastā avanti || 14 || evā nāpāto mīma tāsyā
 dhībhir bharādvaaja abhy ārcanty arkañ | gnā hutāso vā-
 sayo 'dhrishṭa viṣve stutāso bhūtā yajatrāḥ || 15 || 10 ||

(५१) एकपत्रां मूलम्

(१-११) षोडशर्चन्त्यान्व मृतस्य भारद्वाज कविश्च कविः । विश्वे देवा देवताः । (१-१२) त्रयपादि-
 शतसंख्यं विदुः , (१३-१५) वयोवत्प्रादित्यस्योष्णिहः , (१६) षोडश्याधानुष्टुप उच्यते ॥

०११८ उदु त्यच्चक्षुर्महि मित्रयोरा एति प्रियं वरुणयोरद्वयम् ।
 क्रतस्य शुचिं दर्शितमनीकं रुक्मो न द्वि उदिता व्ययेत् ॥१॥
 वेदु यक्षीणि विदथान्येषां देवानां जन्म सनुतरा च विप्रः ।
 क्रजु मनैषु वृजिना च पश्यन्नभि चेटु मरा अर्य एवान् ॥२॥
 स्तुप उ वो मह क्रतस्य गोपानदिति मित्रं वरुणं सुजातान् ।
 अर्यमणं भगमद्वयधीनीनच्छा वोचे सध्रन्यः पावकान् ॥३॥

51.

Ud n tyāc cākshur māhi mitrāyor ān éti priyām varu-
 nayor ādabdhām | ṛitāsya śuci darśatām ānikam rukmō nā
 divā ūdita vy ādyant || 1 || véda yās tripi vidāthāny eshām
 devānām jāuma sanutār ā ca viprah | ṛijū mārteshu vṛijinā
 ca pāsyann abhi cāṣṭe sūro aryā évān || 2 || stushā n vo
 mahā ṛitāsya gopān āditim mitrām vāraṇam sujātān | aya-
 mānam bhāgam ādabdhadhitin āchā voce sadhanyāḥ pāva-
 kān || 3 ||

May the eternal and infinite Lord of universe hear us. May the earth and ocean hear us ; may the universal divine powers, who are exalted by our adoration and invoked and praised by us, protect us. Our mystical prayers are addressed to them and they have been glorified by sages of all times. 14

Thus we, 1 the sons of the race of sagacious devotees, worship you, O Lord, along with your cosmic forces. And to that effect, we perform our sacred rites and chant holy hymns. O adorable powers, you have been showing respect and regard ; you are givers of dwellings and are invincible. May you, along with your associated energies, ever be adored. 15

51

That expansive unobstructive, and dear radiant sun, as if, an eye of the cosmic light and plasma, is moving upward. The pure and lovely face of the holy order shines like golden ornament of heaven in its rising. 1

He, the sage, the sun-divine, knows the three cognizable worlds ; and also the mysterious birth of Nature's bounties, be it near or far. He, the sun divine, is seen, as if, beholding good and evil acts of mortals ; and thenceforth manifests the merits of their intentions. 2

I glorify you, O sun-divine, O protector of mighty eternal law, you are known by your attributive names, like the mother infinite, the Lord of cosmic light and the Lord of plasma, the venerable justice personified, and supreme grace. I celebrate Nature's bounties, whose acts are unimpeded, who are bestowers of wealth, and dispensers of purity. 3

॥२२॥ सः सत्पतीरिदं ध्यान्महो राज्ञः सुवसनस्य शत्रुः ।

अत्रान्सर्पतो दिवो नृनोदित्यान्माम्यदिति दुवोयु ॥२॥

याशायनः पृथिवि मातरधुग्रे भ्रान्तसर्वो मृळता नः ।

विश्व आदित्या अदिने सजोषा अस्मभ्यं शर्म बहुलं वि यन्त ॥२॥

मा नो युक्राय वृक्ष्ये समस्मा अघायते रीगधता यजत्राः ।

युयं हि एा रथ्यो नस्तनृनी युयं दक्षम्य वचसो वसूय ॥६॥

risādasah sātpatiir ādabdhān mahó rājñah suva-
sanāsya datrin | yūnah sukshatrān ksháyato divó nṛin ādi-
tyan yamy āditim duvoyā ॥ 4 ॥ dyaush pītah prīthivi mā-
tar adhrug āgne bhrātar vasavo mṛlātā nah víśva aditya
adite sajōsha asmaābhyam śarma bahulāṁ ví yanta ॥ 5 ॥ 1 ॥

mā no vṛkāya vṛikyò samasmā aghāyaté riradhata ya-
jatrāḥ | yuyām hí śhībhā rathyò nas tanūnām yūyām dā-
kshasya vācaso bahuvā ॥ 6 ॥

मा व एनो अन्यकृतं भुजेम मा नत्तर्म वसवो यज्ञयध्वे ।

विश्वस्य हि क्षयथ विश्वदेवाः स्वयं रिपुस्तम्यं रीरिषीष्ट ॥७॥

नम इदुग्रं नम आ विवासे नमो दाधार पृथिवीमुत याम् ।

नमो देवेभ्यो नम ईश एषां कृतं चिदेनो नमसा विवासे ॥८॥

कृतम्य वो रथ्यः पुतदक्षानृतस्य पस्त्यसदो अदध्वान् ।

तौ आ नमोभिरुचक्षसो नृन्विश्वान्य आ नमे महो यजत्राः ॥९॥

mā va éno anyākṛitam bhū-
jema mā tāt karma vasavo yāc cāyadhve | víśvasya hí
ksháyatha víśvadevāḥ svayām ripús tanvām rīrishīṣhta ॥ 7 ॥
náma íd ugrām náma ā vivāso námo dādhāra prīthivīm
utá dyām | námo devébhyo náma īsa eshām kṛitām cid
éno námasā vivāse ॥ 8 ॥ rītāsya vo rathyāḥ pūtádakshān
rītāsya pastyasádo ādabdhān | tāñ ā námobhir urucākshaso
nṛin víśvān va ā name mahó yajatrāḥ ॥ 9 ॥

O divinities, the suns-divine, the offsprings of mother-infinity, the scatterers of the malevolent, the defender of virtuous, the irresistible, the mighty, the donors of good dwellings, ever-young, very powerful over wide dominions, and leaders of heaven, I seek your refuge with adoration. 4

O father heaven, the infallible mother earth, the brother fire, and you, O giver of life-breath, may you all grant us happiness. O mother infinite and sons of mother infinity, may you, with one mind, bestow upon us your manifold protection. 5

Subject us not, O adorable bounties, to evil creatures, wolf-like, or like a robber, nor to any one designing us harm. Verily, you are the one who guide us aright and you are the rulers of our vigour and speech. 6

Let us not suffer for the sin of others, nor do that which, O regions-divine, you prohibit. O universal cosmic powers, controllers of the universe, may the one, who hurts us, be the victim of his own designs. 7

Reverence be to the mighty ; reverence I adopt. Reverence sustains earth and heaven; reverence to Nature's bounties; reverence overwhelms them. I offer penance in the form of reverence for sins, which may have been committed by me. 8

O adorable Nature's bounties, I venerate you with reverential salutations. You are mighty, the regulators of cosmic sacrifice, pure in your spirit, infallible, dwellers in the chamber of cosmic worship, unsubdued, far-seeing and leaders of cosmic order. 9

ते हि श्रेष्ठवर्चसस्त उ नस्तिरो विश्वानि दुरिता नयन्ति ।
सुशत्रासो वरुणो मित्रो अमिर्कृतधीतयो वक्मराजसत्याः ॥१०॥

॥११॥ ते न इन्द्रः पृथिवी क्षामं वर्धन्पूषा भगो अदितिः पञ्च जनाः ।
सुशमीणः स्ववसः सुनीया भवेन्तु नः सुशत्रासः सुगोपाः ॥११॥
नू सुशानं दिव्यं नंदि देवा भारद्वाजः सुमतिं यतिं होता ।
आसानिभिर्यजमानो मियेधैर्वृवानां जन्म वसुपूर्ववन्द ॥१२॥

té hi gréshtba-
varecasas tá u nas tiró vísvāni duritā náyanti | sñkshatrāso
várūṇo mitró agnir itádhitayo vakmarājasatyāḥ || 10 || 12 ||
té na indrah prithiví kshama vardhan pūshā bhāgo
áditiḥ páñca jánāḥ | susārmānaḥ svávasaḥ sumithā bhāvantu
naḥ sutrātrāsasḥ sugopāḥ || 11 || nū sadmānam divyām náñsi
devā bhāradvājaḥ sumatīm yāti hótā | āsānēbhīr yājamāno
miyédhāir devānām jānma vasūyūr vavanda || 12 ||

अप त्वं वृजिनं रिपुं स्तेनमग्ने दुराध्यम् ।
वृषिष्ठमस्य सत्पते कृधी सुगम ॥१३॥
आवाणः सोम नो हि कंसखित्वनाय वावशुः ।
जह्री न्यात्रिणं पणिं वृको हि वः ॥१४॥
यूयं हि ह्य सुदानव इन्द्रज्येष्ठा अभिद्यवः ।
कर्ता नो अध्वना सुगं गोपा अमा ॥१५॥
अपि पन्थामगन्महि स्वस्तिगामनेहसम् ।
येन विश्वाः परि द्विषो वृणक्ति विन्दते वसु ॥१६॥

āpa tyām
vr̥jīnām ripūm stenām agne durādhyam | davishtām asya
satpate kṛidhī sugām || 13 || grāvāṇaḥ soma no hī kaṁ sa-
khitvanāya vāvaśuḥ | jahī ny ātrīṇam paṇīm vṛko hī shūḥ
|| 14 || yūyām hī shthā sudānava indrajyeshthā abhīdyavaḥ |
kārtā no ādhvann ā sugām gopā amā || 15 || āpi pānthām
aganmahī svastigām auehāsam | yēna vísvāḥ pāri dvīsho
vr̥ṇākti vindāte vasu || 16 || 13 ||

For, these are they who excell in splendour. They guide us safely through all our troubles. They are friendly, shining, adorable, mighty rulers, true-minded and faithful to those who are intensely dedicated to your service. 10

May they, the earth, the mother infinite, the sun, the gracious, the provider of food and the five-fold people increase our habitable land. May they, giving good help, good refuge, and good guidance, be our good deliverers and good preservers. 11

O divine powers, may the bearer of wisdom, the invoker, quickly obtain divine shelter as he solicits your goodwill. He is the promoter of sacred works, and along with his pious associates, seeks wisdom and pays tributes to Nature's bounties. 12

O fire-divine, may you drive far far away the wicked, foe and felonious, malignant enemy. O protector of virtuous, may you make our path easy. 13

O blissful Lord, our two faculties, emotional and physical, like two grinding stones, are anxious for your love. May you destroy the voracious instinct of greed, for verily, it is a wolf. 14

O Nature's bounties, resplendent Lord being your chief, you are most munificent and illustrious. May you give us good paths for travel and guard well at home. 15

We have travelled along a road that leads to peace and prosperity and is free from evil. This is the road whereon a man escapes all hurdles and attains riches. 16

(५२) दिव्यानां सूक्तम्

(१-१७) भगवतामन्त्रस्य सूक्तस्य आरम्भः कश्चित् प्राणिः । विधे देवा देवताः । (१-१, १३,

१४-१७) धनमस्तितृप्त्यन्य पयोदया क्रयः पशवस्तितृप्त्यन्य य विदुषः । (७-१२)

समस्तानि तृप्त्यन्य गायत्री, (१४) कर्तुंस्वाध्वं गायत्री उच्यते ॥

१७४

न तद्विवा न पृथिव्यानुं मन्ये न यज्ञेन नोत् शर्मोभिराभिः ।

उच्चन्तु तं सुभ्यः पर्वतासो नि हीयतामतिपाजस्य युष्टा ॥१॥

अति वा यो मरुतो मन्यते नो ब्रह्म वा यः क्रियमाणं निनिंत्सात् ।

नपूषि तस्मै वृजिनानि सन्तु ब्रह्मद्विषमुभि ते शौचतु द्यौः ॥२॥

52.

Nā tād divā nā pṛthivyānu manye nā yajñēna nōta
 sāmibhir ābhīḥ 'ubjāntu tāṃ subhvāḥ pārvatāso nī hīya-
 tāṃ atiyājāsya yashtā || 1 || āti vā yó maruto mānyate no
 brāhma vā yāḥ kriyamāṇaṃ nīnitsāt | tāpūnshi tāsmai vṛi-
 jināni santu brahmadviṣham abhī tāṃ śocatu dyaūḥ || 2 ||

किमुक्त्वा ब्रह्मणः सोम गोपां किमुक्त्वा हुरभिस्तृप्तां नः ।

किमुक्त्वा नः पश्यसि निद्यमानान्ब्रह्मद्विषे तपुषि हेतिमस्य ॥३॥

अवन्तु मामुपसो जायमाना अवन्तु मा सिन्धवः पिन्वमानाः ।

अवन्तु मा पर्वतासो ध्रुवासोऽवन्तु मा पितरो देवहूतो ॥४॥

विश्वदानां सुमनसः स्याम पश्येम नु सूर्यमुच्चरन्तम् ।

तथा कर्तुमुपनिर्वसूनां देवां ओहानोऽवसागमिष्ठः ॥५॥

kīm aṅgā tvā brāhmaṇaḥ soma gopāṃ kīm aṅgā tvāhur
 abhiṣastipāṃ naḥ | kīm aṅgā naḥ paśyasi nidyāmānān
 brahmadviṣhe tāpushiṃ hetim asya || 3 || āvantu mām ushāso
 jāyamānā āvantu mā śindhavaḥ pīnvamānāḥ | āvantu mā
 pārvatāso dhruvāso 'vantu mā pitāro devābhūtau || 4 || viś-
 vadānīm sumānasaḥ syāma paśyema nū sūryam uccāran-
 tam | tātbā karad vāsupatir vāsūnām devāṃ ōhāno 'vasā-
 gamiṣṭhaḥ || 5 || 14 ||

I do not regard the force on the earth or the power in heaven, as comparable to the sanctity of sacrifice and sacred rites. Let, then, the mighty mountains crush him down. Let the worship of a boastful worshipper be made humble. 1

O vital principles, may the sun in heaven scorch that man and may agonies of burning be inflicted on that faithless who thinks himself superior to us, and who seeks to depreciate the worship, that we offer. 2

Why then, do they, O blissful Lord, call you the protector of god-loving people ? And our defender against calumny ? Why do you let us be humiliated ? May you cast your bolt of justice at him who denies devotion. 3

May the dawns, as they spring to life, preserve me ; and may the rivers, as they swell preserve me, may the first-set mountains preserve me ; may the progenitors, when I call on divine powers, preserve me. 4

May we, at all seasons be possessed of healthy minds ; and may we behold the sun, when he arises. May the affluent Lord of riches, observant, conveyer of our oblations to Nature's bounties, make us worthy of these rewards. 5

११११

इन्द्रो नेदिप्रमत्तसागमिष्टः सरस्वती सिन्धुभिः पिबमाना ।

पर्जन्यो न ओषधीभिर्मयोमुरभिः सुशंसः सुहवः पिनेव ॥६॥

विश्वे देवास आ गत शृणुता मे इमं हवम् । एदं वर्हिनि पीदत ॥७॥

यो वो देवा घृतक्षुना हव्येन प्रतिभूषति । ते विश्व उष गच्छथ ॥८॥

उष नः सुनवो गिरः शृण्वन्त्यमृतस्य ये । सुमुक्तीका भवन्तु नः ॥९॥

विश्वे देवा क्रतावृध ऋतुभिर्हवनश्रुतः । जुषन्तां युज्यं पयः ॥१०॥

Indro nēdishttham āvasāgamishthāḥ sārāsvatī sindhubhīḥ
pīnvamānā | parjanyaḥ na ōshadhībhir mayobhūr agnīḥ sn-
sānsaḥ snhāvaḥ pītēva || 6 || viṣve devāsa ā gata śṛiṇutā
ma imāṃ hāvam | ōdām barhīr nī shidata || 7 || yō vo devā
ghṛitāsnunā havyēna pratibhūsha'ti | tāṃ viśva ūpa gachatha
|| 8 || ūpa naḥ sūnāvo girāḥ śṛiṇvāntv amṛtasya yē | sumuk-
tīkā bhavantu naḥ || 9 || viṣve devā ṛitāvṛidha ṛitūbbhir ha-
vanasṛntaḥ | jushāntām yūjyam pāyaḥ || 10 || ॥

१११२

स्तोत्रमिन्द्रो मरुद्वृषस्त्वष्टमान्मित्रो अर्यमा । इमा हव्या जुषन्त नः ॥११॥

इमं नो अग्ने अध्वरे होतर्वयुनशो यज । चिकित्वान्दैव्यं जन्म ॥१२॥

विश्वे देवाः शृणुतेमं हव मे ये अन्तरिक्षे य उप यवि पु ।

ये अमिजिह्वा उत वा यजत्रा आसद्यास्मिन्वर्हिषि मादयध्वम् ॥१३॥

विश्वे देवा मम शृण्वन्तु यज्ञिया उभे रोदसी अपां नपांश्च मम ।

मा वो वचांसि परिचक्ष्याणि वोचं सुक्षेप्विहो अन्तर्मा मदेम ॥१४॥

stotrām indro marūdgaṇas tvāshtrimān mitrō aryamā |
imā havyā jushanta naḥ || 11 || imāṃ no agne adbhvarām
hōtar vayunaśo yaja | cikivān dāvyam jānam || 12 || viṣve
devāḥ śṛiṇutēmām hāvam me yē antārikshe yā ūpa dyāvi
shthā | yē agnijihvā utā vā yājatra āsādyāsmīn barhīshi
mādayadhvam || 13 || viṣve devā māma śṛiṇvantu yajñīyā
ubhō rōdasi apām nāpāc ca mānina | mām vo vācānsi pari-
cākshyāni vocaṃ sumuśhsv id vo āntamā madema || 14 ||

May the sun be most prompt to favour us for our protection. May the river with its tributary, and may the clouds with herbs and vegetation be givers of happiness to us and may we invoke the fire-divine with earnestness to be like a father to us. 6

Come, O universal divine powers, hear my invocation ; and be seated in our hearts, as if, on sacred grass. 7

O divines, may you, one and 'all, come to him who approaches you with butter-dripped oblations, i.e. loving devotions. 8

May all sons of the immortal hear our words and be the source of happiness to us. 9

May all divine powers of universe, the augmenters of eternal law, listening to praises, chanted at due seasons, accept our appropriate homage, which is sacred as milk. 10

May the resplendent Lord, along with vital elements, the divine architect and provider of law and order, accept our praises and these offerings. 11

O fire-divine, the invoker, cognizant of the divine assembly, may you offer, as ordained by rules, our dedicated services. 12

O divine powers, hear my invocation, whether you inhabit the mid-region or the celestial. You receive oblations conveyed by the flame of fire-divine. May you, seated in our hearts, rejoice. 13

May all the divine powers, and both heaven and earth and the fire-divine, the grandson of water, hear our songs; may we not utter such words as you may disregard. Let us, closely allied with you, rejoice in bliss. 14

ये के च जमा महिनो अहिमाया दिवो जज्ञिरे अपां सधस्थे ।
 ते अस्मभ्यमिषये विश्वमायुः क्षप उक्ता वरिवस्यन्तु देवाः ॥१५॥
 अमोर्पिर्जन्यावर्तन्तं धियं मेऽस्मिन्हवे सुहवा सुष्टुतिं नः ।
 इळामन्यो जनयद्गर्भमन्यः प्रजावतीरिष आ धत्तमस्मे ॥१६॥
 स्तोत्रेणं वर्हिषि समिधाने अमो मुक्तेन महा नमसा विवासे ।
 अस्मिन्नो अय विदधे यजत्रा विश्वे देवा हविषि मादयध्वम् ॥१७॥

ye ké ca jma mahino abimāyā divo jajñire apāṁ sadha-
 sthe | té asmābhyam iśhāye viśvam āyuh kshāpa usrā va-
 rivasyantu devāḥ || 15 || āgnīparjanyaṁ āvataṁ dhīyam me
 'smīn hāve subhavā sushtutīm nah | ṣām anyo janāyad grā-
 bham anyuh prajāvatīr iśha ā dhattam asmé || 16 || stōtreṇe
 barhiṣhi samidhāne agnau sūktēna mahā nāmasā vivāse |
 asmita no adyā vidāthe yajatrā viśve devā havishi māda-
 yadhvam || 17 || १५ ॥

(१३) विषयाणां पञ्चम

(१-१०) दशमोऽध्यायः मृतस्य ब्रह्मन्मनो भग्नस्य अग्निः । पूषा वेत्ता । (१-७, ९-१०) वयमादि-
 स्तासां नवमीदक्षमोष गावरी, (८) अष्टम्याधनुस्तु उपवर्ती ॥

०१५५ वयसु त्वा पथस्पते रथं न वाजसातये । धिये पृषत्तयुजमहि ॥१॥
 अभि नो नर्यं वसु वीरे प्रयत्तदक्षिणम् । वामं गृहपतिं नय ॥२॥

५३.

Vayāṁ n. tvā pathas pate rātham nā vājasātaye | dhīye
 pūshann ayujmahī ' 1 || abhi no nāryam vāsu vīrām prāya-
 tadakṣiṇam | vāmām grīhapatiṁ naya ' 2 ||

May those mighty, with the mystic powers, born on earth or in heaven, or in the waters of interspace, condescend to grant us life of full duration for our prosperity. May Nature's bounties kindly bless us nights and mornings. 15

May the fire-divine and clouds be swift to hear my laudations and prayers. One of you generates good, the other posterity. May you, therefore, grant us food productive of descendants. 16

When the sacred grass is strewn, the fire enkindled, with hymns and with profound veneration, then O adorable divine powers, take joy in the offerings presented to you in this ceremonial congregation. 17

53

O nourisher, Lord of the path, we engage and bind you to our hymns, like a chariot yoked for bringing food. 1

May you kindly conduct us to a gracious householder, friendly to men, liberal in wealth, and giver of profuse donations. 2

अदिस्सन्तं चिदाघृणे पूषन्दानाय चोदय । पुणेभ्विदि त्रंदा मनः ॥३॥

वि पुधो वाजसातये चिनुहि वि मृधो जहि । सार्धन्तामुग्र नो धियः ॥४॥

परि तृन्धि पणीनामारया हृदया कवे । अथेमस्मभ्यं रन्धय ॥५॥

वि पूषन्नारया तुद पुणेरिच्छ हृदि प्रियम् । अथेमस्मभ्यं रन्धय ॥६॥

आ रिख किकिरा कृणु पणीनां हृदया कवे । अथेमस्मभ्यं रन्धय ॥७॥

āditsantam cid
āghriṇe pūṣhaṁ dānaya codaya | paṇē cid vi mṛada mā-
naḥ ॥ 3 ॥ vi patho vājasātaye cinuhi vi mṛdho jahi | sār-
dhaṁtām ugra no dhīyaḥ ॥ 4 ॥ pari tṛndhi paṇīm āraya
hṛdayā kave | āthem asmābhyam randhaya ॥ 5 ॥ ॥

vi pūṣhaṁ āraya tuda paṇēr iha hṛdi priyam | āthem
— ॥ 6 ॥ ā rikha kikirā kṛṇu paṇīm hṛdayā kave | āthem
— ॥ 7 ॥

यां पूषन्नादानाय चोदनीमारां विमर्ष्याघृणे ।

तया समस्य हृदयमा रिख किकिरा कृणु ॥८॥

या ते अष्टा गोपस्यैः पूषन्नादानाय पशुसार्धनी । तस्यास्ते सुन्नमीमहे ॥९॥

उत नो गोषणि धियमश्वासां वज्रिसामुत । नृवत्कृणुहि वीतये ॥१०॥

yām pūṣhaṁ brahmacōdanām ārām vibharshya
āghriṇe | tāyā samasya hṛdayam ā rikha kikirā kṛṇu ॥ 8 ॥
yā te āṣṭrā gōpasāyāghriṇe paśusādhani | tāsyaś te sunnam
īmāhe ॥ 9 ॥ utā no goshaṇim dhīyam aśvasām vajasām utā |
nṛivāt kṛṇubi vītāye ॥ 10 ॥ ॥

O resplendent nourisher, urge even the niggard to give us liberally, and make the heart of the miser to grow soft. 3

O powerful nourisher, make the roads comfortable for the passage of provisions; drive away all hurdles and obstructions, so that our holy works may be accomplished. 4

O wise nourisher, penetrate with an awl the hearts of the avaricious churls and so render them complacent towards us. 5

Pierce with a goad, O nourisher, the heart of the avaricious; generate generosity in his heart, and so render him complacent towards us. 6

O wise nourisher, tear up and rend in pieces the hearts of avaricious churls, and so render them complacent towards us. 7

Resplendent nourisher, with that godly-blessed ploughshare which you carry, tear up the heart of every miser and render it soft. 8

Resplendent nourisher, we ask of you the details of that goad that guides the cows and directs cattle. 9

Give us that pious wisdom which is productive of cows, of horses, of food and of dependents for our delight and use. 10

(१४) पुष्पशासं मूलम्

(१-१०) इमांश्चाम्य भुक्तस्य नाहंमन्त्रो अहंमन्त्रो कश्चिः । पुष्प इवता । गायत्री एव ॥

०१०१

सं पूषन्विदुषां नयु यो अञ्जसानुशासति । य एवेदमिति ब्रवत् ॥१॥
 समु पुष्णा गमिमहि यो गृहो अभिशासति । इम एवेति च ब्रवत् ॥२॥
 पुष्पञ्चकं न रिप्यन्ति न कोशोऽव पद्यते । नो अंस्य व्यथते पविः ॥३॥

54.

Sām pūshan vidūshā naya yō āñjasanusāsati ! yā evē-
 dām iti brāvat 1 sām a pushnā gamemahi yō grihān
 abhiśāsati | imā evēti ca brāvat || 2 | pushnaś cakrām nā
 rishyati nā kōśo 'va padyate | nō asya vyathate pavīḥ || 3 ||

॥१०॥

यो अस्मै हविषाविदुषां न पुषापि मृष्यते । प्रथमो विन्दते वसु ॥१॥
 पुषा गा अन्वेतु नः पुषा रक्षत्वर्षतः । पुषा कर्जं सनोतु नः ॥२॥
 पूषन्नु प्र गा इहि यजमानस्य सुव्रतः । अस्माकं स्तुवतामुत ॥३॥
 माकिर्नेशान्माकीं रिपन्माकीं सं शरि केवटे । अथारिष्टाभिरा गहि ॥४॥
 भृष्यन्तै पुषणं वयमिर्यमनष्टवेदसम् । ईशानं राय ईमहे ॥५॥
 पूषन्तव व्रते वयं न रिप्येम कदा चन । स्तोतारस्त इह स्मसि ॥६॥
 परि पुषा प्रस्तादस्त दधानु दक्षिणम् । पुनर्नो नष्टमार्जनु ॥७॥

yó asmai havishávidhan ná tám pūshāpi mṛishyate | pra-
 thamó vindate vásu || 4 || pūshā gā ānv etu nah pushā ra-
 kshatv ārvataḥ | pūshā vājam sanotu nah || 5 || 10 ||

pūshann ānu prā gā ihi yājamaṇasya sunvatāḥ | asmā-
 kam stuvatām utā || 6 || mākir neshan mākīm rishan mākīm
 sām śāri kēvāte | āthārishtābhīr ā gahi || 7 || śrinvantam
 pūshāṇam vayam iryam ānashtavedasam | īśānam rāyā
 īmahe || 8 || pūshan tāva vratē vayam nā rishyema kādā
 canā | stotāras ta ihā smasi || 9 || pāri pūshā parāstād
 dhāstam dadhātu dākshīṇam | pūnar no nashtāni ājatu
 || 10 || 20 ||

Bring us, O Lord, the nourisher, into communication with a wise man who may rightly direct us, who may even say, this is so. 1

May we, by the favour of the nourisher, come in communication with the man who may direct us to the houses, and may say, verily, these are they. 2

The chariot-wheel of the nourisher is never damaged, its cover never falls on ground and its edge does not harm us. 3

The nourisher inflicts not the least injury on the man who propitiates him by oblations ; he is the first who acquires wealth. 4

May the nourisher come to guard our cattle, may He keep our horses safe ; may nourisher give us food. 5

Come, O Lord, the nourisher to guard the cattle of the institutor of the sacred worship and presenter of homage and also guard our cattle, of those who sing his praises. 6

O Lord, the nourisher, let not, our cattle perish ; let them not be injured ; let them not be hurt by falling into a well ; return along with them, all safe and sound. 7

We solicit riches of the nourisher, who hears our eulogies, whose wealth is never lost, who is averter of poverty and who is the ruler over all. 8

O Lord, the nourisher, may we never suffer detriment when engaged in your worship ; we are here to sing your praise. 9

May the nourisher stretch His right hand to restrain our cattle from going astray ; may He bring again to us that, which has been lost. 10

(५५) पञ्चपञ्चाशोऽक्षरम्

(१-५) पञ्चपञ्चाशोऽक्षरम् शारङ्गस्यो मण्डपाय क्रमिः । पूषा देवता । गायत्री छन्दः ।

॥२॥

एहि वां विमुचो नपादाघृणे सं संचावहे । रथीकृतस्य नो भव ॥१॥
 रथीतमं कपर्दिनमीशानं राधसो मुहः । रायः सर्वायमीमहे ॥२॥
 रायो धारास्पाघृणे वसो राशिरजाश्व । धीवतोधीवतः सर्वा ॥३॥

55.

Éhi vām vimuco napād āghṛiṇe saṁ sacāvahai | rathīr
 ritāsya no bhava || 1 || rathītanam kapardīnam īśānam rā-
 dhaso mahāḥ | rāyāḥ sākḥāyam īmahe || 2 || rāyó dhārāsy
 āghṛiṇe vāso rāśīr ajāśva | dhīvato-dhīvataḥ sākḥā || 3 ||

पूषणं न्वऽजाश्वमुप स्तोषाम वाजिनम् । स्वसुर्योऽगार उच्यते ॥१॥
 मातुर्दिधिपुमवयं स्वसुर्जरः शृणोतु नः । आतेन्द्रस्य सर्वा मम ॥२॥
 आजसः पूषणं रथे निश्रुम्भास्ते जन्मश्रियम् । देवं ब्रह्मन्तु विप्रतः ॥३॥

pū-

śhānam nv ajāśvam ūpa stoshāma vājīnam | svāsura yó jāri
 ucyāte || 4 || mātūr didhishūm abravam svāsura jārāḥ śṛiṇotu
 naḥ | bhrātēndrasya sākḥā māma || 5 || ajāsaḥ pūśhānam
 rāthe niśṛīmabhās té janasṛiyam | devāṁ vabantu bibhrataḥ
 || 6 || 21 ||

Come, O illustrious source of deliverance to me, your worshipper ; let both of us work in harmony and become the promoter of sacred works. 1

We solicit riches of our friend (Lord, the nourisher), the chief of charioteers, the wearer of a braid (of hair), the Lord of infinite wealth. 2

O illustrious nourisher, the sun, you are a stream of riches ; a heap of wealth ; the friend of every pious man. Goat-like is your courser (your rays lie on the low energy side), whilst your chariot moves in the firmament. 3

We glorify, O nourisher, the sun, the rider on the goat-driven chariot, the giver of food, and the one who is called the gallant of his sister, the dawn. 4

I glorify nourisher, the sun, who is called the protector of his mother, the night ; may the gallant of his sister dawn hear us ; may the brother of the sun be our friend. 5

May the harnessed ponies—the goat-size coursers, drawing the sun in their car, bring hither the nourisher, the benefactor of man. 6

(५९) पशुपदां नृपत

(१-६) पशुपत्पञ्चम्य नृपतस्य शास्त्रम्यतो भगवान् ऋषिः । धृषा वेपता । (१-७) प्रथममदि-
पशुपत्तां गापसी. (६) पशुपत्तां नृपत उन्नी ॥

७२.३७

य एतमादिदेवति कर्म्ममादिति पूषणम् । न तेन देव आदिशे ॥१॥
उत घा स र्धीतमः सरल्या सत्पतिर्युजा । इन्द्रो वृत्राणि जिघ्रते ॥२॥

56.

Yā enam ādideṣati karambhād iti pūṣhaṇam | nā téna
devā ādiṣe || 1 || utā ghā sā rathītaṁaḥ sākhyā sātpatir
yujā ' indro vṛitrāṇi jighṛate || 2 ||

उतादः पश्ये गवि सूरश्चक्रं हिरण्यम् । न्यैरयदधीतमः ॥३॥
यदुद्य त्वो पुरुष्टुत ब्रवाम दस्र मन्तुमः । तत्सु नो मन्म साधय ॥४॥
इमं च नो गवेर्षणं सानये सीपधो गणम् । आरत्पूषणसि श्रुतः ॥५॥
आ ते स्वस्तिर्ममिह आरेअमुपावसुम् ।
अद्या च सर्वततये श्वश्च सर्वततये ॥६॥

utādāḥ parushé gāvi sī-
raṣ cakrām hiraṇyāyam | ny airayaḥ rathītaṁaḥ || 3 || yād
adyā tvū puruṣṭuta brāvāma dasra mantumaḥ | tāt sū no
mānina sādahaya || 4 || imāṇ ca no gavēṣhaṇam sātāye si-
shadho gaṇām | ārāt pūṣhaṇ asi ṣrutāḥ || 5 || ā te svastīm
imaha ārēaghām upāvasum | adyā ca sarvātātaye śvaś ca
sarvātātaye || 6 || 27 ||

Whosoever has worshipped the nourishing sun-divine of the southern solstice, with the offering of meal and butter, need not think of any other sun-divine. 1

The resplendent sun of the northern solstice is best of charioteers and the protector of the virtuous. He, allied with his friend, the nourishing sun of the southern solstice, destroys his adversaries. 2

He, the nourishing sun of the southern solstice, is the impeller, the chief of charioteers. He guides the golden wheel of the radiant sun. 3

O wise, wondrous, the nourishing sun of the southern solstice, adored by all, we celebrate your glory today. So grant us the desired wealth. 4

O the nourishing sun, you are renowned afar. May you lead our groups of people ; aspiring for the acquisition of wealth and wisdom. 5

We crave from you that prosperity, which is far from evil and near to real wealth ; and which leads to universal happiness today, and universal happiness tomorrow. 6

(१७) सप्तमोऽंशः सुषम

(१-६) वृषभ्याम्बु सुषम्य वाहेमन्वो मण्डात्र क्रतिः । इन्द्रसूक्ती हेरते । गायत्री एन्दः ॥

॥१॥

इन्द्रा नु पुषणा वयं सुस्याय स्वस्तये । हुवेम वाजसातये ॥१॥
 सोममन्य उपासद्वातवे चम्बोः सुतम् । कर्ममन्य इच्छति ॥२॥
 अजा अन्यस्य वक्ष्यो हरी अन्यस्य संभृता । ताम्यां वृत्राणि जिघ्रते ॥३॥

५७.

Indrā nū pūshānā vayam sukhyaāya svastāye | huvēma
 vājasātaye || 1 || sōnam anyā upāsadat pātave canvōḥ su-
 tām | karambhām anyā ichati || 2 || ajā anyāsya vāhmayo
 hārī anyāsya sāmhbhritā | tābhyām vṛtrāṇi jighuate || 3 ||

यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः । तत्र पुषाम्वत्सर्वा ॥१॥
 तां पुष्णः सुमतिं वयं वृक्षस्य प्र वृषामिव । इन्द्रस्य चा रभामहे ॥२॥
 उत्पुषणं युवामहेऽभीक्ष्णं सारथिः । नृणा इन्द्रं स्वस्तये ॥३॥

yād indro anayadrīto mahīr apō vṛshantamah | tātra pū-
 shābhavat sūcā || 4 || tām pūshnāḥ sumatīm vayam vṛikshā-
 sya prā vayām iva | indrasya cā rabhāmahe || 5 || ut pūshā-
 nam yuvāmahe 'bhīṣūṇir iva sārathiḥ | mahyā indram sva-
 stāye || 6 || २॥

O the resplendent sun of the northern solstice and the nourishing sun of the southern one, we invoke you, for obtaining your friendship, our well-being, and for obtaining food. 1

One of you, of the northern solstice, approaches to relish extracted herbal juices, poured out into ladles. The other, the southern, desires the buttered meal. 2

Goat-like are the coursers of the one, two well-fed horse-like of the other, and with them he destroys his foes. 3

When the showerer, the resplendent sun of the northern solstice, sends down the streams and mighty water-floods, the divine nourishing sun also joins with him. 4

We depend upon the goodwill of both the nourishing sun of the southern solstice and of the resplendent sun of the northern solstice as we closely cling to the extended branches of a tree. 5

We draw to us, for our great success, the nourishing sun (of the southern solstice) and the resplendent, one of the northern, as a charioteer pulls tight his reins. 6

(१८) अथर्वशास्त्रं तुल्यं

(१-४) अथर्वशास्त्रं तुल्यं वाचस्पत्यो अथर्वशास्त्रं कविः । पुषा देवता । (१, १-४)

अथर्वशास्त्रं वाचस्पत्यो अथर्वशास्त्रं कविः । (१, १-४)

४२४४

शुक्रं ते अन्यद्वज्रं ते अन्यद्विपुरुषे अहनी यौरिवासि ।
 विश्वा हि माया अवसि स्वधावो भद्रा ते पूषन्निह रातिरस्तु ॥१॥
 अजाश्वः पशुपा वाजपस्त्यो धियजिन्वो भुवने विश्वे अर्पितः ।
 अष्ट्री पुषा शिथिरामुदरीवृजत्संक्ष्माणो भुवना देव ईयते ॥२॥

58.

Śukrām te anyād yajatām te anyād viśhurūpe āhani
 dyaūr ivasi | viśvā hī māyā āvasi svadhāvo bhadrā te pū-
 shann iha rātir astu || 1 || ajāśvaḥ paśupā vājapastyo dhi-
 yanjinvo bhūvane viśve āpitah | āshṭrām pūshā śithirāna
 udvārivrijat samākshaṇo bhūvanā devā īyate || 2 ||

यास्ते पूषन्नावो अन्तः समुद्रे हिरण्ययोरन्तरिक्षे चरन्ति ।
 ताभिर्वासि द्रुत्यां सूर्यस्य कामेन कृतं श्रवं इच्छमानः ॥३॥
 पुषा सुवन्धुर्विव आ पृथिव्या इच्छत्यनिर्मयवा दस्मर्वचाः ।
 यं देवासो अन्दुः सूर्यायै कामेन कृतं नवसं स्वधम् ॥४॥

yās te

pūshan nāvo antāḥ samudré hiranyáyīr antīrīkṣhe cāranti |
 tābhir yāsi dūtyāṃ sūryasya kāmēna kṛita śrava ichāmā-
 naḥ || 3 || pūshā subāndhur divā ā prithivyā īās pītir ma-
 ghāva dasmāvarcāḥ | yām devāso ādaduḥ sūryāyai kāmēna
 kṛitām tavāsam svāñcam || 4 || 21 ||



O the nourishing sun of the southern solstice, one of your forms is luminous, the other is venerable. And such, the day is of various complexion. Verily, you bestow all forms of intellect. May your auspicious liberality be manifested on this occasion. 1

The rider of the goat-like courser, the protector of animals, holder of abundant food, inspirer of hymns, is set over all the world. The divine nourisher, brandishing here and there his lightly-moving goad, proceeds in the sky, beholding every creature. 2

With your golden vessels, that navigate within the ocean-firmament, you discharge the function of a messenger of the sun. Desirous of glory, you are propitiated by whatever is willingly offered. 3

The nourishing sun of the southern solstice is the kind kinsman of heaven and earth; the Lord of food, the possessor of opulence, and of wondrous lustre. He is vigorous, well-moving, and is propitiated by that which is willingly offered. He is in no way different from the sun of the northern solstice. 4

(१९) पञ्चोत्तराह्निकं तुल्यम्

(१-१०) दशमेत्याम्य तुल्यम् शान्तिस्तो नमस्तुभ्यं ॥ इन्द्राग्नी देवते । (१-१) इन्द्राग्नि-
तुल्यदशम्य इत्यती, (७-१०) सप्तम्यादिष्वनुर्द्ध्वानुपुष्प उन्वसती ॥

१२५०

प्र नु वीँचा सुतेषु वा वीर्याँ३ यानि चक्रयुः ।
हतासौ वा पितरौ देवशत्रव इन्द्राग्नी जीवथो युवम् ॥१॥

59.

Prā nu vocā sutēshu vām vīryā yāni cakráthubh | ha-
tāso vām pitāro devaśatrava indrāgni jīvatho yuvām || 1 ||

बन्धित्वा महिमा वामिन्द्राग्नी पनिष्ठ आ ।
समानो वा जनिता भ्रातरा युवं यमाविहेर्हमातरा ॥२॥
ओक्विंसां सुते सचौ अश्वा सप्ती इवादने ।
इन्द्रा न्वग्नी अयमेह वज्रिणा वयं देवा हवामहे ॥३॥
य इन्द्राग्नी सुतेषु वां स्तवतेष्वृतावृथा ।
जोषवाकं वदतः पन्नहोषिणा न देवा मसयंश्चन ॥४॥
इन्द्राग्नी को अस्य वां देवो मर्तीभ्यवेत्तति ।
विपूँचो अश्वान्युयुजान इयन् एकः समान आ रथे ॥५॥

bá| itthá mabimá vām indrāgnī pānishṭha á | samānó vām
janitá bhrátarā yuvām yamāv ihéhamātarā || 2 || okivānsā
suté sácāni āśvā sapṭī ivādane | indrā nv āgnī āvasehá vaj-
rīṇā vayām devā havāmahe || 3 || yá indrāgnī sutēshu vām
stávat tēshv ṛitāvṛidhā | joshavākām vadataḥ pajrahoshinā
ná devā bhāsúthaḥ canā || 4 || indrāgnī kó asyā vām dévau
mártāḥ ciketati | víshūco āśvān yuyujāná iyata ékaḥ sa-
mānā á ráthe || 5 || 25 ||

While the celestial nectar is effused, I celebrate, O cosmic divine powers of lightning and fire, your heroic noble deeds. The old-time enemies of the virtuous powers have been eliminated by you, and you survive. 1

Thus O divine powers, fire and lightning, verily, your greatness deserve loftiest praise. Sprung from one and the same progenitor, you are twin brethren ; your common mother is present here and everywhere. 2

You approach together, when the heavenly nectar is effused, like fellow horses at their forage. We invoke you today, O divine forces of lightning and fire, armed with thunderbolt, to our worship for our preservation. 3

O lightning-divine and fire-divine, augmenters of sacred works, friends of eternal law, may you not partake of the homage of him, who, when the prayer is chanted, praises you improperly, uttering unacceptable eulogies. 4

O lightning and fire-divine, how can a mortal evaluate your acts, whom even one of you proceeds in a common car, with harnessed horses capable of moving on any side. 5

॥६॥

इन्द्राग्नी अपादियं पूर्वागत्यद्वनीभ्यः ।
 ह्रिती क्षिरो जिकृत्वा वारवृश्चरत्विशत्पदा म्यक्रमीत् ॥६॥
 इन्द्राग्नी आ हि तन्वते नरो धन्वानि बाह्वोः ।
 मा नो अस्मिन्महाधने परा वक्तुं गविष्टिषु ॥७॥
 इन्द्राग्नी तर्पन्ति माघा अर्यो अरातयः ।
 अप देवास्या कृतं युयुतं सूर्यादधि ॥८॥

indrāgni apād iyaṁ pūrvāgāt padvātibhyah | hitvī śiro
 jihvāyā vāvadaś carat triṁśat padā ny ākramit || 6 || in-
 drāgni ā hi tanvaté nāro dhānvāni bāhvoh | mā no asmīn
 mahādhané parā varitam gāvishṭishu || 7 || indrāgni tāpanti
 māghā aryó arātayah | āpa dvēśhānsy ā kṛitam yuyutām
 sūryād ādhi || 8 ||

इन्द्राग्नी युवोरपि वसु दिव्यानि पार्थिवा ।
 आ न इह प्र यच्छत रयि विश्वायुपोषसम् ॥९॥
 इन्द्राग्नी उक्थवाहसा स्तोमेभिर्हवनश्रुता ।
 विश्वाभिर्गीर्भिरा गतमस्य सोमस्य पीतये ॥१०॥

indrāgni yuvór āpi vāsu divyāni pār-
 thivā | ā na ihā prā yachatam rayim viśvāyuposhasam
 || 9 || indrāgni ukthavāhasā stómebbhir havanaśrutā | viśvā-
 bbhir gīrbhir ā gatam asyā sómasya pītāye || 10 || २० ||

This dawn, O lightning and fire-divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter loud sounds with their tongues, and passing onward she traverses thirty steps. 6

O Lord of cosmic lightning and fire, men, verily, stretch their bows with their arms. May you not desert us, while we are contending in the great conflict for obtaining wisdom. 7

O Lord of cosmic light and lightning, murderous aggressive enemies harass us. May you drive away our adversaries, and keep them afar from the light of the sun. 8

O Lord of cosmic fire and lightning, yours are all the treasures of heaven and earth. Bestow upon us, on this occasion, opulence that prospers every living man. 9

O Lord of cosmic lightning and fire, acceptors of hymns, may you hear our invocation, praises and all adorations. Please come hither to participate in our sparkling joy of devotion. 10

(६०) पवित्रं सत्यम्

(१-१५) पञ्चदशवन्वाभ्य मन्त्रस्य शान्त्यन्वो भगवाञ् ऋषिः । इन्द्राग्नी देवोः । (१-२, १३)

अथमादिदृषन्त्य तयोदन्त्या ऋषयश्च पिङ्गवः, (४-१२) अश्विनोदितवानां गावग्नी,

(१४) अश्विनोदितवानां गावग्नी, (१५) पञ्चदशवन्वाभ्य मन्त्रस्य शान्त्यन्वो भगवाञ् ऋषिः ॥

॥२७॥

श्रयद्भूत्रमुत संनोति वाजमिन्द्रा यो अग्नी सहुरी सपर्यात् ।
 इरज्यन्ता वसव्यस्य भूरः सहस्तमा सहसा वाजयन्ता ॥१॥
 ता योधिष्ठमभि गा इन्द्र नूनमुपः स्वरुषसो अम ऊल्हाः ।
 दिक्ताः स्वरुषस इन्द्र चित्रा अपो गा अग्ने युवसे नियुत्वान् ॥२॥
 आ वृत्रहणा वृत्रहभिः शुष्मैरिन्द्र यातं नमोभिरमे अर्वाक् ।
 युवं राधोभिरकवेनिरिन्द्राग्ने अस्मे भवतमुत्तमेभिः ॥३॥

60.

Śnāthad vṛitrām utā sanoti vājam indrā yó agnī sáhurī
 saparyāt | irajyāntā vasavyāsya bhūreḥ sáhastamā sáhasā
 vājayāntā || 1 || tā yodhishtam abhi gā indra nūnam apāḥ
 svār ushāso agna ūlhaḥ | diṣaḥ svār ushāsa indra citrā
 apó gā agne yuvase niyútvan || 2 || á vṛitrabanā vṛitrabā-
 bhiḥ śúshmair indra yatām námobhir agne arvāk | yuvām
 rádhobhir ákavebhir indragne asmé bhavatam uttamébhiḥ
 || 3 ||

ता हुवे ययोरिन्द्रे पमे विश्वे पुरा कृतम् । इन्द्राग्नी न मर्धतः ॥१॥
 उग्रा विघ्ननिना मृधे इन्द्राग्नी हवामहे । ता नो मृच्छान ईदृशे ॥२॥
 हतो वृत्राण्याग्नी हतो दाम्पानि सत्यनी । हतो विश्वा अप द्विपः ॥३॥
 इन्द्राग्नी युवामिमेदृशमि स्तोमा अनृपत । पित्रेन शंभुवा मुनम् ॥४॥
 या वां मन्ति पुरुषृहो नियुतो द्वाशुपे नरा । इन्द्राग्नी तामिरा गतम् ॥५॥

tā huve yáyor idām papmé víśvam purā kṛitām | in-
 drāgnī ná mardhataḥ || 4 || ugrā vighnanā mṛdha indragñi
 havāmahe | tā no mṛlāta idṛṣe || 5 || 27 ||

ható vṛitrāny āryā ható dāmpāni sátpati | ható víśvā āpa
 dvīśhaḥ || 6 || indragñi yuvām ime 'lhi stómā anūshata | pi-
 batam śambhuvā sūtām || 7 || yā vām sánti puruṣṛho ni-
 yúto dāśuśhe narā | indragñi tábhir á gatam || 8 ||

He overcomes evil, and acquires strength, who honours victorious lightning-divine and fire-divine, the lords of infinite opulence, most powerful in strength, desirous of sacrificial food. 1

O divine lightning and fire, verily you have striven for the recovery of wisdom, the water, the sun, the dawn, that had been carried away by evil forces. You reunite, O lightning-divine, the space with the quarters of the horizon, the sun, the wonderful waters, the dawns, the cattle, and so also you, O the fire-divine, who controls momentum of creation. 2

Slayers of opposing forces, O cosmic energies of lightning and fire, come down to us with your foe-subduing powers, to be invigorated by our homage. Please be manifest to us, O cosmic energies, with your supreme and unrestricted bounties. 3

I invoke these two, whose deeds have been celebrated since ancient days. Lords of cosmic forces of lightning and fire, may you never harm us. 4

We invoke the fierce forces of lightning and fire of cosmos, the destroyers of adversaries ; may they be kind to one like me. 5

May you counteract all oppressions committed by the pious; counteract all oppressions committed by the impious. O protectors of the virtuous, drive away everyone that hates us. 6

O forces of lightning and fire of cosmos, these songs of praise glorify you both ; may you accept our ecstatic offerings, O bestowers of happiness. 7

O cosmic energies of lightning and fire, leaders of sacred works, whose forces of speed are appreciated by all, come with them to the presenter of homage. 8

तामिरा गच्छतं नरोपेदं सर्वतं सुतम् । इन्द्राग्नी सोमपीतये ॥९॥
 तमील्लिष्य यो अर्चिषा वना विश्वा परिष्वजत् । कृष्णा कृणोति जिह्वया ॥१०॥
 ॥११॥ य इह आविवासति सुप्रमिन्द्रस्य मर्त्यः । द्युन्नाय सुतरा अपः ॥११॥
 ता नो वाजवतीरिप आधृन्पिपृतमर्षतः । इन्द्रमग्निं च वोळ्हेवे ॥१२॥

tābhīr ā

gachatam narōpedam sāvanam sutām | indrāgni sōmapītaye
 || 9 || tām ilishya yō arcishā vānā vīsvā parishvājat | kṛṣṇā
 kṛṇōti jīhvāyā || 10 || २० ||

yā iddhā āvivāsati sunmām indrasya mārtyah | dyum-
 nāya sutārā apāḥ || 11 || tā no vājavatīr īśha āṣm pipritam
 ārvataḥ | indram agnīm ca vōlhave || 12 ||

उभा वामिन्द्राग्नी आहुवध्या उभा राघसः सह मादयध्या ।
 उभा दानराविषां रेयीणामुभा वाजस्य सान्तये हुवे वाम ॥१३॥
 आ नो गव्येभिरास्यैर्वसव्यैरुप गच्छतम् ।
 सखायो देवो मरुत्याश्च संमुवेन्द्राग्नी ता हवामहे ॥१४॥
 इन्द्राग्नी शृणुतं हवं यजमानस्य सुन्वतः ।
 वीतं हव्यान्या गतं पिबतं सोम्यं मधु ॥१५॥

ubhā vām in-

drāgni āhuvādhyā ubhā rādhasaḥ sahā mādayādhyai | ubhā
 dātārāv īśhm rayīmām ubhā vājasya sātāye huve vām || 13 ||
 ā no gāvyebhīr āsyair vasavyair ūpa gachatam | sākha-
 yan devau sakhyāya sambhāvendragñi tā havāmahe || 14 ||
 indrāgni śṛṇūtām havam yajamanasya sunvataḥ | vītam
 havyany ā gatam pibatam somyam madhu || 15 || २१ ||

O cosmic forces of lightning and fire, may you come to relish our noble deeds ; and come to participate in our sparkling joy of devotion. 9

Glorify that fire-divine, who envelops all the forests with flame, and who blackens them with his tongue. 10

The mortal, who, in the kindled sacred fire, presents the gratifying homage to the resplendent Lord, to him the Lord showers blessings for his sustenance. 11

May they two grant us strengthening food and speedy power to convey our offerings to the divine forces. 12

I invoke you both, O Lords of cosmic energies of lightning and fire, to be present at the worship, and both together to be exhilarated by the gifts I offer. You are givers of food and riches. So I invoke you for obtaining food and strength. 13

O Lord of cosmic forces of lightning and fire, divine friends, bestowers of bliss, come to bless us with herds of cattle, with troops of horses, with ample treasure. We invoke you as such for mutual friendship. 14

O Lord of cosmic forces of lightning and fire, hear the invocation of the institutor of the sacred works, as he offers the libation. May you enjoy offerings. May you participate in our sparkling joy of devotion. 15

(६१) एकपदित्तं गृह्यते

(१-१५) अग्निराग्नेयस्य गृह्यते वाहेभ्यन्दो भग्न्याव क्षितिः । सरस्वती देवता । (१-३, १३) उपवादिष्यन्त्य
पयोदन्ता क्षयश्च क्षणी, (५-१०) अग्न्याग्नेयानां गायत्री, (१५) अग्न्याग्नेय विष्णु ग्रन्थानि ॥

३१०८

इयमेददाद्रभसमृणच्युतं विवोदासं वध्यश्वायं द्वाधुषे ।
या शश्वन्तमाचखादावसं पणिं ता ते द्वाधुषि तविषा सरस्वति ॥१॥

G1.

Iyām adadad rabhasām rinacyūtām divodāsam vadhry
asvāya dāsūshe | yā śaśvantam ācakhādāvasām paṇīm tā
te dātrāni tavishā sarasvati || 1 ||

इयं शुष्मेभिर्विमुक्ता इवामृजत्मानुं गिरीणां तविषेभिर्मुक्तिभिः ।
पागवन्तुर्ग्रीमवर्से सुवृक्तिभिः सरस्वतीमा विवामेम धीतिभिः ॥२॥
सरस्वति देवनिदो नि वर्हय प्रजां विश्वस्य वृत्सयस्य मायिनः ।
उत भित्तिभ्योऽवनीर्गविन्दो विपमेभ्यो अस्रवो वाजिनीवति ॥३॥
प्र णो देवी सरस्वती वाजेभिर्वाजिनीवती । धीनामवित्र्यवतु ॥४॥
यस्त्वा देवि सरस्वत्युपनृते धने हिते । इन्द्रं न वृत्रतूये ॥५॥

Iyām śuśhmebhir bisakhā
ivārujat sānu girīnām tavishébhir ūrmibhiḥ | pārāvataghnīm
āvase suvriktibhiḥ śarasvatīm ā vivāsema dhītibhiḥ || 2 ||
śarasvati devanīdo nī barhaya prajāṁ viśvasya vṛtsayasya
māyīnaḥ | utā kṣittibhyo 'vānīr avinde viśhām ebhyo
asravo vājīnīvati || 3 || prā ṇo devī śarasvatī vājebhir vājīnī-
vati | dhīnām avitry āvatu || 4 || yās tvā devi sarasvaty
upabrātē dhānc hitē | indram nā vṛitratūrye || 5 || ॥

She, the stream of spiritual awareness, gives divine perspective to the speedy mind, which is devoted to Lord and endowed with vigilance. This acquits mind of the burden of worldly commitments. She destroys the boastfulness of the churlish niggard. O swift flowing stream, these are your very effectual boons. 1

With her might, like one who digs for louts-stems, she bursts the ridges of the rocks (of ignorance) with her strong waves. With austerity and prayers, let us adore for our protection, the stream of spiritual awareness, the underminer of both the banks. 2

O stream of spiritual awareness, may you destroy the revilers of divine virtues, offsprings of the universal sins. O giver of sustenance, you acquire for men the lands, and shower water of wisdom upon them. 3

May the stream of spiritual awareness, rich in her wealth of wisdom, and protectress of her worshippers, further all our thoughts with spiritual viands. 4

O stream of spiritual awareness, may you protect him, whosoever, engaged in conflicts, invokes you for wealth of wisdom, and glorifies you, just as he adores the resplendent Lord. 5

॥११॥ त्वं देवि सरस्वत्यवा वाजेषु वाजिनि । रदा पूषेव नः मुनिम् ॥६॥
 उत त्या नः सरस्वती घोरा हिरण्यवर्तेनिः । वृत्रघ्नी वीष्टि सुष्टुतिम् ॥७॥
 यस्यां अनन्तो अहृतस्त्वेषभ्रिष्णुरर्णवः । अमभ्वरन्ति रोहवत् ॥८॥
 सा नो विश्वा अति द्विषुः स्वसूरन्या ऋतावरी । अतन्नोहव मूयः ॥९॥
 उत नः प्रिया प्रियासु सप्तस्वसा मुजुष्टा । सरस्वती त्तोन्या भूत् ॥१०॥

tvāṃ devi sarasvaty āvā vājeshu vājini | rādā pūshéva
 naḥ sanīm || 6 || utā syā naḥ sárasvatī ghorā hīraṇyavarta-
 niḥ | vṛitraghnū vashṭi sushṭutīm || 7 || yāsya anantō ábrutas
 tveshāḥ carishmūr arṇavāḥ | ámaḥ cārati rōruvat || 8 || sā no
 víśvā āti dvīṣhaḥ svásrīr anyā ṛitāvarī | átaṇn āheva sūryaḥ
 || 9 || utā naḥ priyā priyāsu saptaśvasā sújushṭā | sárasvatī
 stómyā bhūt || 10 || ॥१॥

॥११॥ आपप्रुषी पार्थिवान्यु रजो अन्तरिक्षम् । सरस्वती निदस्तात् ॥११॥
 त्रिषधस्ता सप्तधातुः पञ्च जाता वर्धयन्ती । वाजेवाजे हव्या भूत् ॥१२॥

āpaprūṣhī pāṛthivāny urū rājo antārikṣham | sárasvatī
 nidās pātu || 11 || trishadhasthā saptaśdhātuh pāñca jātā var-
 dháyantī | vāje-vaje hávyā bhūt || 12 ||

O stream of spiritual awareness, rich in wisdom protect us in our mental struggle, like divine nourisher, who gives opulence. 6

May the divine stream of spiritual awareness, destroyer of obstructions, come rushing, as if, traversing on a golden path and be pleased by our earnest eulogy. 7

May she, the stream of spiritual awareness, limitless, undeviating, shining, swift-moving, and issuing forth from the ocean of cosmic intelligence, come onward with a tempestuous roar. 8

May she overcome all our adversaries, and bring to us her other thought-laden channels, the sisters, as the ever-rolling sun spreads out the days. 9

May the speedy stream of spiritual awareness, who has seven sister-streams, who is dearest amongst those dear to us, and is fully propitiated, be ever adorable. 10

May the stream of spiritual awareness filling with radiance the vast realms of earth and expanse of heaven, guard us against hatred. 11

Abiding in the three worlds, comprising seven elements, cherishing the five races of mankind, she (the stream of spiritual awareness) is ever to be invoked in every battle of life. 12

प्र या महिष्ठा महिनासु चेकिने युष्मेभिरन्या अपसापपत्तमा ।
 रथं इव बृहती विम्बने कृतोपस्तुत्या चिकितुषा सरस्वती ॥१३॥
 सरस्वत्यभि नो नेपि वस्यो मापं स्फुरीः पर्यसा मा न आ धक् ।
 जुपस्ये नः सुरत्या धेइया च मा त्वत्क्षेत्राण्यरणानि गन्म ॥१४॥

prā yā mahimnā ma-
 bhīnāsu cēkite dymnēbhir anyā apāsām apāstamā ॥ rātha
 iva bṛibatī vibhvāne kṛitōpastūtyā cikitūṣhā sārāsvatī ॥ 13 ॥
 sārāsvaty abhī no neshi vāsyō māpa spharīḥ paryasā mā
 na ā dhak | jushāsya nah sakhyā vasyā ca mā tvāt kshē-
 trāṇy āraṇāni gannma ॥ 14 ॥ २ ॥

(१२) द्विपदिपमं मूलम्

(१-११) एकादशर्चनान्म मूलम् शरस्वती भगवान् कति । मभिना वेपने । विष्णु उच्यते ।

११॥ स्तुये नरा दिवो अस्य प्रसन्ताश्विना हवे जरमाणो अर्केः ।
 या सद्य उक्ता व्युषि ओ अन्तान्युपतः पर्युक्त वरांसि ॥१॥
 ना यज्ञमा शुचिभिश्चक्रमाणा रथस्य भानुं कुरु रजोभिः ।
 पुरु वरांस्यमिता मिमानापो धन्यान्यति याथो अजान् ॥२॥
 ता ह त्यद्वर्तिर्यद्वरप्रमुद्येत्या धिय ऊहयुः शश्वदर्थैः ।
 मनोजवेभिरिपिरेः शयथ्ये परि व्यथिर्दशुषो मर्त्यस्य ॥३॥

62.

Stushé nārā divó asyā prasāntāśvīnā huve jaramāṇo
 arkaḥ | yā sadyā usrā vyūshi jinó āntān yūyūshataḥ pāry
 urū vārāṇsi ॥ 1 ॥ tā yajñām ā śucibhiḥ cakramāṇā rāthasya
 bhanūm rucē rājobhiḥ | purā vārāṇsy āmitā mīmāṇapó
 dhānvāny āti yātho ājrān ॥ 2 ॥ tā ha tyād vartīr yād āradh-
 ram ugretthā dhiya ūhathuḥ śasvad āsvaiḥ | mānojave-
 bhir ishiraḥ śayādhyai pāri vyāthir dāśśuṣho mārtyasya
 ॥ 3 ॥

She, who is distinguished amongst them as eminent in greatness and in her glories ; she, who is swifter of all other rapid streams; she, who has been created vast in capacity as a chariot; she, the stream of spiritual divine awareness, is to be glorified by every seeker. 13

May you guide us, O stream of spiritual awareness, to precious wealth ; reduce us not to insignificance ; overwhelm us not with excess of water ; may you be pleased by our friendly services for an access to our habitations, and let us not drift to undesirable places. 14

62

I praise the two leaders of heaven, the sovereigns over this world. I invoke the pair of twin-divines, intuition and intellect, glorifying them with sacred hymns. They are ever the discomfitters of darkness, and at the breaking of dawn, scatter the investing glooms to the ends of the earth. 1

Coming to bless our sacred works, they, with their bright splendours, light up the lustre of their cosmic chariot, emitting vast and infinite radiance. They traverse many wide unmeasured spaces, over the deserts, refreshing them with waters. 2

O powerful twin-divines, intuition and intellect, with your desirable beams and waves, which are swift as mind and full of vigour, you bear the pious worshipper to the bounteous path of heaven. Let the inflictor of pain to the virtuous man be eliminated and be put to sleep in his final repose. 3

ता नव्यमा जर्माणस्य मन्मोषं भूयतो युयुजानमसी ।
 शुभं पृथमिषमृजं वहन्ता होता यक्षप्रजा अघ्नम्युवाता ॥४॥
 ता वल्गुं दुस्त्रा पुरुडाकतमा प्रजा नव्यमा वचसा विवासे ।
 या शर्मते मृत्युते शर्भविष्टा बभूवुर्गृणते चित्रगती ॥५॥

tā nāvyaśo jaramāṇasya māmnoṣa bhūslato yuyujā-
 nāsapti | śubham prikṣham iṣham ūrjaṇi vāhantā hōtā ya-
 kṣhat pratnō adhrūg yūvānā || 4 || tā valgū dasrā puruṣāka-
 tamā pratnā nāvyaśā vācasā vivāse | yā śāmsate stuvatē
 śāmbhavishṭhā babhūvātur gṛiṇatē citrārātī || 5 || १ ||

६२॥

ता भुज्यं विभिन्दयः समुद्रात्तुभ्यं मृतमृधु रजोभिः ।
 अग्नेषुभिर्योजनेभिर्भुजन्ता पतत्रिभिरणो निरुपस्थान् ॥६॥
 वि जयुषा रथ्या यातमद्रिं श्रुतं हवीं वृषणा यद्रिमत्याः ।
 दुश्मन्ता शयवे पिप्यथुर्गामिति स्थाना सुमतिं भुरण्यु ॥७॥
 यद्रेतसी प्रदिवा अस्ति भूमा हेद्यो देवानामुत मर्त्यत्रा ।
 तदादित्या वसवो रुद्रियासो रक्षोयुजे तपुर्घं दधान ॥८॥

tā bhujyām vibhir adbhyāḥ samudrāt tūgrasya sūnūm
 ūhathū rājōbbih | areṇūbbhir yōjanebbhir bhujāntā patatṛi-
 bbhir āraśo nīr upāsthāt || 6 || vī jayūshā rathyā yātam
 ādriṃ śrutām bhavam vṛishanā vadhrimatyāḥ | daśasyāntā
 śayāve pipyathur gām iti cyavānā sumatīm bhuṇṇyū || 7 ||
 yād rodasī pradīvo āsti bhūmā hēlo devānām utā martya-
 trā | tād ādityā vasavo rudriyāśo rakṣho'yūje tāpur aghām
 dadhāta || 8 ||

Harnessing their horses, like speedy waves, bringing excellent nourishment and strength, they approach to receive the adoration of their worshipper. May the benevolent ancient invoker of Nature's bounties honour these ever-youthful divines. 4

I worship with a new hymn those two quick-moving, splendid eternal pair of twin-divines (intuition and intellect), the accomplishers of all noble deeds. They are the bringers of bliss to him who lauds, and praises them. They bestow wondrous gifts on their devotees. 5

You, as if, with the aid of the winged horses attached to your chariot, passing by roads, which are unsoiled by dust, take the helpless man, however strong he may look, out of the bosom of the flood worldly troubles. 6

Riding in your cosmic chariot, you penetrate the mountains. O showerer of blessings, you hear the invocation of aspiring mothers. You nourish bountiful givers. You make the cow yield milk of wisdom for the quiet devotee, and in this manner, displaying benevolence, you are everywhere present. 7

O heaven and earth, O cosmic powers of light, life and vitality, take away from us, the mortals, the dread anger of the divine forces, being exercised towards us since a long past, and turn it to him, who is associated with violence, and cruelty for his destruction and death. 8

य ई राजानाघृतया विदधद्रजसो मित्रो वरुणश्चिकेत ।
 गम्भीराय रक्षसे हेतिमस्य द्रोघाय चिह्नचस आनवाय ॥९॥
 अन्तरिक्षेस्तनयाय वृत्तिर्युमता यातं नृवता रथेन ।
 सनुत्येन त्यजसा मर्त्यस्य वनुष्यतामपि शीर्षा ववृक्तम् ॥१०॥
 आ परमाभिरुत मध्यमाभिर्नियुद्धिर्यातमग्रमाभिर्वाक् ।
 द्रुहहस्यं चिद्रांमनो वि व्रजम्य दूरो वर्तं मृणते चित्रराती ॥११॥

ya im rājanāv ṛituthā vidādhad rājaso mitró
 vārunaṣ cketat | gambhīráya rākshase hetim asya dróghāya
 cid vācasa ānavāya || 9 || āntaraīṣ cakraīṣ tānayāya vartīr
 dyumatā yātaṁ nṛivātā rāthēna | sánutyēna tyájasā mār-
 tyasya vanushyatām āpi śīrṣhā vavṛiktam || 10 || ā paramā-
 bhir utā madhyamābhir niyúdbhir yātaṁ avamābhir arvāk |
 dṛiḥhāsyā cid gómato yī vrajāsya dūro vartaṁ gṛiṇatē ci-
 trarātī || 11 || २ ||

(११) विवर्द्धितं मृतम

(१-११) "कादृशवर्द्धितं मृतम्य कादृशवर्द्धितं भगवतः कृतिः । मर्त्यो देवतः । (१-१०) प्रथमादि-
 दशमो विष्णुः (११) "कादृशवर्द्धितं मृतम्य कादृशवर्द्धितं भगवतः कृतिः । मर्त्यो देवतः ।

११॥ कः। त्या वत्सू पुंरुहुताय दूतो न स्तोमोऽविदुर्मस्वान् ।
 आ यो अर्वाङ्गामत्या ववृत् प्रष्टा ह्यमथो अस्य मन्मन् ॥१॥
 अरे मे गन्तं हवनायासे मृणाना यथा पिबथो अन्धः ।
 परि ह त्यद्विनियथो रिपो न यत्परो नान्तरस्तुत्यात् ॥२॥

63.

Kvā tyā valgú puruhūtādyā dūtó ná stómo 'vidan ná-
 masvān | ā yó arvāñ nāsatyā vavṛta prēṣṭha hy āsatho
 asya mánman || 1 || āram me gantaṁ hāvanāyāsmāi gṛiṇānā
 yāthā pībatho āndhaḥ | pári ha tyād vartīr yātho rīshó ná
 yāt páro nāntaras tuturyāt || 2 ||

O Lords of cosmic light and bliss, recognize him, who of all the world, worships the royal pair of twin-divines in due season. He hurls his weapon against the strong violent people, against the malignant lies of man. 9

Come with your shining and well-guided chariot, fitted with excellent wheels, to our dwelling (to bestow upon us) offsprings. Strike off with secret indignation the heads of our assailants, who attack us with treacherous approach. 10

Come hitherwards to us, whether with the most excellent, or middling, or inferior steeds. May you throw open the doors of the firm-closed stall of the cattle and be bountiful to him who praises you. 11

63

May our praise and oblations secure for us the services of the splendid twin-divines (intuition and intellect) as divine messengers. May our praise and devotion secure for us the services of the splendid twin-divines, who are invoked by all ; our hymns bring these two ever-true powers hither. May they be propitiated by this adoration. 1

While praised, may you come promptly upon my invocation and partake in the enjoyment of divine glory and may you keep guard around the dwelling against all adversaries, so that none may harm us whether abiding near or at a distance. 2

अकारि वामन्ध्रमं वरीमन्नस्तोरि वहिः सुप्रायणतमम् ।
 उत्तानहस्तो युवयुवैवन्दा वां नशन्तो अद्रय आजन् ॥३॥
 ऊर्ध्वो वामगिरिध्वरेष्वस्थात्प्र गतिरेति जुर्णिनी घृताची ।
 प्र हानो गूर्तमेना उगणोऽयुक्त यो नासत्या हवीमन् ॥४॥
 अधि श्रिये दुहिता सूर्यस्य रथं तस्थो पुरुभुजा ज्ञानोनिम् ।
 प्र मायाभिर्मायिना भूतमत्र नरा वृत्तु जनिमन्यक्षिपानाम् ॥५॥

ākāri vām āndhaso varī-
 mann āstāri barhīḥ supṛāyaṇātamam | uttānābasto yuvayūr
 vavandā vaṃ nākshanto ādraya āñjan || 3 || ūrdhvō vām
 agnir adhvareśhv asthāt prā rātīr eti jūrṇīni ghṛitāci | prā
 hōtā gūrtāmanā urāṇō 'yukta yō nāsatyā hāvīman || 4 ||
 ādhi śriyē duhitā sūryasya rātham tasthau parubhujā śa-
 tōtim | prā māyābhir māyinā bhūtam ātra nārā nṛitī jāni-
 man yajñīyānām || 5 || ३ ||

॥५॥ युवं श्रीभिर्देज्ञानभिर्गभिः शुभे पुष्टिर्मुहयुः सूर्यायाः ।
 प्र वां वयो वपुषेऽनु पतन्नश्वाणी सुष्टेना शिष्या वाम् ॥६॥
 आ वां वयोऽश्वांसो वहिष्ठा अभि प्रयो नामत्या वहन्तु ।
 प्र वां रथो मनोजवा असर्जपः पृथ इपिधो अनु पूर्वीः ॥७॥
 पुरु हि वां पुरुभुजा देष्ण धेनु न इषं पिन्वतममक्राम् ।
 स्तुतश्च वां माधी सुष्टुनिश्च रमाश्च ये वामनु गतिममम्व ॥८॥

yuvām śribhīr darsatābhir ābhīḥ ṣubhé pṛstītm ūha-
 thuh sūryāyāḥ | prā vām vāyo vāpushé 'nu paptan nākshad
 vāṇī sūshṭutā dhisbnyā vām || 6 || ā vām vāyō 'śvāso vā-
 hishṭhā abhī prāyo nāsatyā vahantu | prā vām rātho mā-
 nojavā asarjīśhāḥ pṛikshā ishīdho ānu pūrvīḥ || 7 || purā hi
 vām purubhujā deshṇām dhenūm na īshanī pinvatam āsak-
 rām | stūtaś ca vām mādhvī sushtūtiś ca rāsāś ca yē
 vām ānu rātīm āgman || 8 ||

Many fresh melodious devotional songs have been composed and soft grass of loving emotions is strewn to greet you. The priest with uplifted hands, desirous of your presence, praises you ; the two stones of mental and vital complexes are yearning to express prayers for you. 3

The fire-ritual uplifts its flames in your honour. Forth goes the oblation, fragrant with the butter-essence. O ever-true divine powers (the twin-divines, intuition and intellect), the diligent and zealous ministrant priest is privileged to invoke you. 4

O (twin-divines), the protectors of many, the daughter of the sun, the first flare of divine light, ascend your chariot, which brings hundreds of protective elements. O twins, the sagacious leaders and guides, you have excelled by your charming swift movements everyone else participating in this cosmic creativity. 5

With these beautiful splendours, you provide rich gifts for the enjoyment of dawn, the first flare of enlightenment. The horses of your chariot, like herds, descend for our felicity ; may our well-sung words of praise reach you. 6

May your rapid burthen-bearing steeds bring you, O ever-true twin-divines, to our devotional nourishment. May your chariot, swift as thought, dispense substantial, desirable, and abundant food. 7

O protectors of manifold wealth, your bounty is to be distributed by you ; may you give us nutritious and substantial food. O givers of delight, these praises, and libations are for you and these adorers seek your favour. 8

उत मे ऋत्रे पुण्यस्य रथो सुमीळहे ज्ञानं परुके च पक्वा ।
 ज्ञाण्डो दांद्धिरणिनुः स्मदिष्टीन्दडा वडासो अभिपाचं कृष्वान् ॥९॥
 सं वो ज्ञाना नोमत्या सहस्राश्वातां पुरुषन्थां गिरे दत्त ।
 भरद्वाजाय वीर न गिरे दद्विता रक्षामि पुरुदंसमा स्युः ॥१०॥
 आ वो सुमे वरिमन्त्सुरिभिः प्याम् ॥११॥

utā ma ṛijrē pūrayasya raghvī
 sumuho śatām peruké cā pakvā | śāṇḍó dad dhiraṇīnaḥ
 smāddishṭīn dāsa vaśāso abhiśhāca ṛishvān || 9 || sām vām
 śatā nāsatya sahasrāśvānām purupānthā giré dāt | bharād-
 vājāya vīra nū giré dād dhatā .rākshānsi purudaṇsasā syuḥ
 || 10 || ā vām sunné vāriman sūrbhiḥ shyām || 11 || ॥

(९५) पञ्चविंशतमं सूक्तम्

(१-३) वसुधैवकुतुम्भः सृजत्यन्तर्मात्रेण भगवान् कृषिः । उवा दैवता । विष्णुः पन्तः ॥

उदु श्रिय उषसो रोचमाना अस्त्युपानो नोर्मयो र्ज्ञानः ।
 कृणाति विश्वा सुपथा सुगान्यभृदु वस्वी दक्षिणा मघोनी ॥१॥
 भद्रा देहश्च उर्विया वि भास्युते शोचिर्मानयो यार्मपसन् ।
 आविर्वक्षः कृणुषे शुम्भमानोपो देवि रोचमाना महोमिः ॥२॥
 वहन्ति सीमहणासो र्ज्ञान्तो गावः सुभगासुर्विया प्रयानाम् ।
 अपेजते शूरो अस्तेव शत्रुन्वाधते तमो अजिरो न वोज्ज्हा ॥३॥

64.

Ūt u śriyā ushāso rōcamānā āsthur apāṁ nōrmāyo rū-
 śantaḥ | kṛiṇōti vīśvā supāthā sugāny ābhūd u vāsvī dā-
 kshīṇā maghōnī || 1 || bhadrā dadṛiksha urviyā vī bhāsy ūt
 te śocīr bhānāvo dyām apaptan | āvīr vākshaḥ kṛiṇushe
 śumbhāmāuśho devī rōcamānā māhobhiḥ || 2 || vāhanti sīn-
 aruṇāso rūśanto gāvaḥ subhāgām urviyā prathānām | āpe-
 jate śūro āsteva śātrīn bādḥate tāmo ajirō nā vōjjhā || 3 ||

May the two aspects of truths, the eternal and ethical, belonging to the intuitive instinct be mine; may the hundreds of divine directives belonging to the inner conscience be mine; may the dressed delicious viands, prepared by the instinct of divine resistance, be for me; may the discriminating instinct bestow upon me tens of golden (attractive) chariots and obedient, valiant and well-favoured (helpmates). 9

May ever-true divines, the versatile masters, grant hundreds and thousands of energies to Lord's devotee. May they give these gifts to the sage profound in sacred knowledge. O divines, achievers of great deeds, may the demons be ever-whelmed. 10

May I be associated with the learned in the abundant felicity bestowed by you. 11

64

The white and radiant tints of the dawn (the first flare of inner light) have risen up in their splendour like the waves of the waters for beautification; she renders all virtuous paths easy, fair to travel. She displays her glory, which is benign and friendly. 1

O divine dawn, you are seen auspicious, your lustre shines afar. Your splendours have flown up to the sky. Lovely and radiant, you display your majestic form. 2

Ruddy and luminous are the rays that bear the auspicious, expanding and illustrious dawn. Like a valiant archer, and like a swift warrior, scattering enemies, she drives away the glooms. 3

सुगोत ते सुपथा पर्वतेष्ववाते अपस्तरसि स्वभानो ।
 सा न आ वह पृथुयामनृष्ये रयि दिवो दुहितरिपृथ्वी ॥४॥
 सा वह योक्षमिरवानोषो वरं वहसि जोषमनु ।
 त्वं दिवो दुहितर्या - ह देवी पूर्वहन्तो मंहना दर्शता भूः ॥५॥
 उक्ते वर्यश्चिह्नसुतेरपमन्तरश्च ये पितृभाजो व्युष्टौ ।
 अमा मने वहसि भूरि वाममुषो देवि द्वाष्टुपे मत्याय ॥६॥

sugótā te supāthā pārvateshch avāté apās tarasi svabhāno |
 sá na á vaha prithnyāmam ṛishve rayim divo duhitar
 ishayaádhyai || 4 || sá vaha yókshábhīr ávátósho váram vá-
 hasi jósham ánn | tvām divo duhitar yá ha deví pūrváhā-
 tau manhánā darṣatā bhūh || 5 || út te váyaṣ — || 6 || ॥

(१५) पञ्चपङ्क्तिर्भूः सूक्तम्

(१-१) पञ्चपञ्चान्य सूक्तस्य चार्द्धस्यो मन्त्रोऽयम् । उवा देवता । प्रियुष उन्मः ॥

पुषा स्या नो दुहिता दिवो जाः क्षिणीरुच्छन्ती मानुषीरजीगः ।
 या भानुना रुशता राम्यास्वज्ञायि तिरस्तर्भसश्चिदुक्त् ॥१॥
 वि नययुररुणयुग्मिभुर्वैश्चित्रं भान्त्युपसंभ्रन्दरथाः ।
 अथ यज्ञस्य बृहनो नयन्तीवि ता बधन्ते तम् ऊर्म्यायाः ॥२॥

65.

Eshā syā no duhitā divojāh kshitr uchāntī mānushir
 ajigah | yā bhānūnā rūṣatā rāmyāsv ajñāyi tirās tāmasaṣ
 cid aktān || 1 || vī tād yaynr aruṇayūgbhir āsvaiṣ citrām
 hhānty nahāsaṣ candrarāthāh | āgram yajñāśya bṛihatō nā-
 yantīr vī tā bādhanṭe tāma ūrmyāyāh || 2 ||

Yours are good roads, easy to be traversed in mountains and inaccessible places. You pass self-luminous over the waters. May you bring to us desirable riches, O daughter of heaven, in your spacious and beautiful chariot. 4

May you, O dawn, bring me opulence. Unopposed you carry riches, as if on your oxen, at your will and pleasure for worshippers. O daughter of heaven, you are divine and lovely, and you are to be worshipped at early hours, when we call you in our ceremony. 5

O divine dawn, when the birds fly forth from their nests, men have to rise to work and earn their sustenance ; O divine dawn, bring ample wealth to the mortal who is near you, the offerer of the oblation. 6

65

This heaven-born daughter of the sky, driving away the darkness for us, wakes up the human beings from their slumber ; she, with her bright lustre, is perceived dissipating the glooms, even through the shades of darkness. 1

The dawns, in beautiful chariots drawn by red rays, shine gloriously as they proceed. On the commencement of the great morning worship, they drive far away the night's surrounding shadows. 2

श्रवो वाजुमिपमृजं वहन्तीर्नि दाशुषं उपसो मर्त्याय ।
 मघोनीर्विरत्यत्यमाना जवो धान विधते रत्नमुद्य ॥३॥
 इदा हि वो विधते रत्नमस्तीदा वीराय दाशुषं उपायः ।
 इदा विप्राय जरते यदुक्था नि प्सु मावते वहथा पुरा चित ॥४॥
 इदा हि न उपो अद्रिसानो गोत्रा गवामङ्गिमो गृणन्ति ।
 व्यर्केण विभिदुर्ब्रह्मणा च सत्या नृणामभवद्देवहनिः ॥५॥
 उच्छा दिवो दुहितः प्रलवन्नो भरद्वाजवर्द्धिते मघोनि ।
 सुवीरं रयि गृणते रिरिह्युरगयामधि धेहि श्रवो नः ॥६॥

śrāvo vājam

isham ūrjam vāhantīr nī dāśūsha ushaso mārtyāya | ma-
 ghonir vīrāvat pātyamānā āvo dhāta vidhaté rātnam adya
 || 3 || idā hī vo vidhaté rātnam āstidā vīriya daśūsha usha-
 sah | idā vipraya jarate yād ukthā nī pśma māvate vaha-
 tha purā cit || 4 || idā hī ta usho adrisano gotrā gāvam
 āngiraso grīṇanti | vy ārkēṇa bibhidur brāhmaṇa ca satyā
 nṛṇām abhavad devāhūtiḥ || 5 || uśā divo duhitaḥ pratna-
 vān no bharadvajāvad vidhaté maghoni | suvīraṁ rayiṇi
 grīṇatē ririhy uragayām ādhi duchi śrāvo naḥ || 6 || ॥

(५५) पद्यप्रतिमं मूलम्

१. २. ॥ ५५ ॥ पद्यप्रतिमं मूलम् । पद्यप्रतिमं मूलम् । पद्यप्रतिमं मूलम् ।

वपुर्न तच्चिकितुषं चिदस्तु समानं नाम धेनु पत्यमानम् ।
 मर्त्येष्वन्यद्वाहमे पीपायं मुकुच्छुकं देवदेहं पृश्निरुधः ॥१॥
 ये अग्नये न गोशुचिन्निधना द्विष्यन्तिर्मरुतो वायुधन्ते ।
 अरेणवो हिरण्ययाम एषां साकं नृमणेः पौंस्येभिश्च भवन् ॥२॥

66.

Vāpurni taccikitishe cid astu samānāṇi nāma dhenū
 pātyamānam | mārteshy anyād dōhāse pīpāya sakṛic chuk-
 cīm dudūhe pīṣair ūdhaḥ || 1 || yé agnāyo nā śōṣneann
 ānā dvīr yāt trīr marīto vavṛidhānta | areṇāvo hiraṇ-
 yāyasa eṣhaṇi sakāṇa nṛmaṇāḥ pauṇsyebbhis ca bhūvan
 || 2 ||

Dawns bring fame, food, sustenance, and strength to the mortal, who is a liberal worshipper. May the dawn abounding in wealth, and proceeding with imperial sway bestow this day upon the worshipper nourishment, wealth, and progeny. 3

Verily, O dawns, there is at present wealth to give to your worshipper, the offerer of homage, and to the sage, who recites your praise. If the praise is accepted, then bring to him who is like me such wealth as has been formerly and ever bestowed upon myself. 4

Verily, O dawns, the preceptors through your favour recover the lost wisdom on the summit of the lofty knowledge. With hymn and prayer, they burst open the obstructions of delusions. The sincere invocations of the divines are ever fruitful. 5

O daughter of heaven, possessor of riches, may you shine upon the worshipper, as you have been doing of old on the wise sages. Grant wealth and noble descendants to him, who becomes your devotee, and bestow upon us the wide-spreading glory. 6

66

The cloud-bearing sky and the cow both of them have the same wonderful form and the common name, the *milching one*. The latter one has swelled among mankind for milking, and the other, the interspace, gives milk from her bright udder once only (i. e. in the rainy season). 1

Unsoiled by dust, the golden cosmic chariots of those vital principles are shining like kindled flames, enlarging themselves twofold and threefold at will. They are invested with their great strength and virile energies. 2

रुद्रस्य ये मीळहुपः सन्ति पुत्रा यांसो नु दाष्टुर्विभरंभ्यै ।
 विदु हि माता महो मही पा मेत्पृक्षिः सुभ्येऽर्गर्माधात् ॥३॥
 न य ईर्षन्ते जनुषोऽया न्वन्तः मन्तोऽव्यानि पुनाताः ।
 निर्यदुहे शुचयोऽनु जोषमनु श्रिया तन्वमुक्षमाणाः ॥४॥
 भक्ष न येषु दोहमे चिदया आ नाम धृष्णु मारुतं दधानाः ।
 न ये स्तोना अयासो मल्ला न चित्सुदानुगव यासदुमान् ॥५॥

rudrasya yé mīḷhūshah sānti putrá yāns co ná dá-
 dhrivir bháradhyai | vidé hí mātá mahó mahí shá sēt priṣ-
 nih subhvé gárbhān ádhāt || 3 || ná yā íshante janúshó 'yā
 nv ántáh sānto 'vadyāni punánáh | nṛ yád duhré śucayo
 'nu jósham ānu śriyā tanvām ukshámāṇah || 4 || makshú ná
 yéshu dohāse cid aya á náma dhrishnú mārutam dádhā-
 nah | ná yé stanná ayāso mahvá ná cit sudānur āva ya-
 sad ngrān || 5 || ॥ ॥

त इदुयाः शर्वसा धृष्णुषेणा जुभे युजन्त रोदसी सुमेके ।
 अर्ध स्तैषु रोदमी स्वशोचिरामवस्तु तस्थौ न रोकः ॥६॥
 अनेनो वो मरुतो यामो अस्त्वनुश्रियमजत्यरंथी ।
 अनवसो अनमीदू रजस्तुर्वि रोदसी पथ्या यति सार्धन् ॥७॥

tā id ngrāh śāvasā dhrishnúshenā ubhé yujanta ródasī
 suméke | ádha smaishu ródasī svāsoer ānavatsu tasthau
 ná rókah || 6 || aneno vo maruto yāmo astv anashyās cid
 yāmo ājaty áratnāh | anavasó anabhisú rajastúr ví ródasī
 pathyā yati sārthan || 7 ||

They are the offshoots of showerers, cosmic vital powers, whom the nursing firmament is able to foster. They are mighty, and it is known that the great interspace has received the life-germ for the benefit of man. 3

They do not approach men by any conveyance ; they already exist in their hearts, purging away their defects. When these brilliant ones supply their rain water for the gratification of their worshippers, they with their own splendour bedew their bodies. 4

Approaching quite close to them, and repeating the mighty name of the cloud-bearing winds, the worshipper is able to obtain quickly his wishes. The liberal donor pacifies the angry clouds, who otherwise, by nature, are devastating in their might. 5

Those fierce and powerfully arrayed cloud-bearing winds unite by their strength the two beautiful regions of heaven and earth. The self-radiant pair of heaven and earth stands majestically amongst the furious ones like splendour shining with her nature of brightness. 6

May your chariot, O vital principles, be devoid of wickedness. May this chariot, which is without a driver, without horses, without a provender, and without traces, which scatters water and which accomplishes desires, traverses heaven and earth, and paths of the interspace. 7

नास्य वृता न तन्ता न्यस्ति मरुतो यमवधु वाजमानो ।
 तोके वा गोधु ननेयु यमपु म वृजं दत्ता पायं अधु योः ॥८॥
 प्र चित्रमुक्ते गृणते तुगय मारुताय स्वतवसे भरध्वम् ।
 ये सहसिं सहसा सहजे रेजते अमे पृथिवी मुखेभ्यः ॥९॥
 त्विषीमन्तो अध्वर्य्येव दिद्युतपुत्र्यवसां जुहोते नामेः ।
 अर्चत्रयो धुनयो न वीरा भ्राजज्जमानो मरुतो अर्चुताः ॥१०॥
 न वृधन्तं मारुतं भ्राजदृष्टिं रुद्रस्य सूनुं हवसा विवामे ।
 दिवः शर्वाय शुचयो मनीषा गिरयो नाप उग्रा अन्पृथ्वन् ॥११॥

nāśya varitā nā tarutā ny āsti mā-
 rato yām āvatha vajasatan | toké vā gōdhu tānaye yām
 apsā sā vrajām dāta pārye ādha dyōh || 8 || prā citrām
 arkām gṛṇatē turāya mārūtāya svātavase bharadhvam | yē
 sūhānsi sāhasā sāhante rējate agne pṛithivī makhēbhyaḥ
 || 9 || tvishīmanto adhvarīsyeva didyūt trishneyāvaso juhvō
 nāgnēh | arcūtrayo dhūnayo nā vīrā bhrājajjanmāno marūto
 ādhrishṭāḥ || 10 || tāṃ vṛidhāntam mārutam bhrājadrishṭīm
 rudrāsya sūnūṃ havāsā vivāse | divāḥ śardhaya śucayo
 manishā girāyo nāpa ugrā aspridhran || 11 || *

(१०) यमपुत्र्यवसां जुहोते

(१-११) गृह्णातुर्व्यास्य सूनय वाहस्वन्तेऽ अन्धाः कविः । विवायव्यां वृधन्ते । दिद्युत एवम् ॥

१० ॥ विश्वेषां यः सतां ज्येष्ठतमा गीर्भिर्मित्रावरुणा वावुधर्ष्ये ।
 स या रुद्रमेवं यमनुर्यमिषु ह्य जनीं अममा वाहुभिः स्वेः ॥१॥

Viśveshām vaḥ satām jyēśṭhatamā gīrbhīr mitrāvārūṇa
 vavṛidhādhyai | sām yā rasnēva yamātur yāmishṭhā dvā
 jānān āsamā bāhūbhiḥ svaīḥ || 1 ||

There is no propeller, no obstructer, of him, whom, O cloud-bearing winds, you protect in battle. He whom you protect, and bless with sons, grandsons, cattle and water, is in war the victor against the herds of his ardent foes. 8

Offer excellent nourishing food to the loud-sounding, quick-moving, self-invigorating company of the cloud-bearing winds. These are the ones who overcome strength by strength. The earth trembles, whilst, O fire-divine, the adorable cloudy-winds terrifically move. 9

The cloudy winds are resplendent, as if illuminators of the sacrifice, bright as the flames of fire. Entitled are they to adoration, and like heroes, they make adversaries tremble. Brilliant and invincible are they from birth. 10

I pay tribute and offer oblations to that exalted company of the cloudy winds, armed with shining lances, the progeny of the supreme divine vital power. The pure and earnest praises of the devout adorer are emulous in their effort of invigorating clouds like waves of floods. 11



I proceed by my praises to exalt you, O light-divine and plasma-divine, the noblest of all that has existence. You two, though apparently not the same in name, are really the firmest controller with your arms, and hold men back from evil as riders check horses with reins. 1

इयं मदं प्र स्तृणीति मनीषोप- प्रिया नमसा बहिरच्छे ।
 युनं नो मित्रावरुणवधृष्टं हृदिर्गर्हा वक्ष्यं सुदान् ॥२॥
 आ यानं मित्रावरुणा मुशस्त्वुपे प्रिया नमसा ह्ययमात्मा ।
 से यावन्मृतो अपसेवु जनाञ्छुधीयुताभियतधो महित्वा ॥३॥
 अश्वा न या वाजिनां पुनर्वन्धू कृता यद्भर्ममर्दितिर्गर्धये ।
 प्र या महिं महान्ता जायमाना घोरा मर्ताय रिपवे नि दीधः ॥४॥
 विश्वे यदां मंहन्ता मन्दमानाः क्षत्रं देवासो अदधुः सजोषाः ।
 परि यद्भुधो रोदंती चिदुर्वी सन्ति स्पृशो अदब्धासो अनूराः ॥५॥

iyām mād vām prā stṛ-
 ñite manishōpa priyā nāmasā bahīr ācha | yantām no mī-
 trāvaruṇāv ādhriṣhtaṁ chardir yād vām varūthyām sudānā
 || 2 || ā yātani mitrāvaruṇā muṣasty ūpa priyā nāmasā ho-
 yāmānā | sām yāv apuasthó apāseva jānān chruddhīyatūḥ
 cid yatatho mahitvā || 3 || āsvā nā yā vājīnā pūtābhandhū
 ritā yād gārūham āditir bhāradhyai | prā yā māhi mahāntā
 jāyamānā ghorā mārtyāya ripāve nī dīdhaḥ || 4 || viśve yād
 vām manihānā māndamānāḥ kshatrām devāso ādadhuh sa-
 jōshāḥ | pari yād bhūthó ródasi cid urvī sānti spāṣo ādab-
 dhāso āmūrāḥ || 5 || ° ||

११०० ता हि क्षत्रं धारयेथे अनु द्यौर्दहेथे सानुमुपमादिव योः ।
 दृक्क्षो नक्षत्र उत विश्वदेवो भूमिमातान्यां धासिनायोः ॥६॥
 ता विमं धैथे जतरं पूण्य्या आ यत्सश्च समृतयः पूणन्ति ।
 न मृष्यन्ते युवतयोऽवाता वि यत्पयो विश्वजिन्या भरन्ते ॥७॥

tā hi kshatrām dhāriyethe ānu dyāuḥ dṛinhēthe sānum
 upamād iva dyoh | dṛiḥśó nākshatra utā viśvadevo bhūmīm
 ātān dyāuḥ dhāsīnāyōḥ || 6 || tā vigrām dhaithe jāthāran
 priṇāthyā ā yāt sādma sābhritayaḥ priṇānti | nā mṛiṣh-
 yante yuvatāyó 'vātā vi yāt páyo viśvajinvā bhārante || 7 ||

O light-divine and plasma-divine, this prayer of mine has been extended to both of you. Both of you, O dear, are requested to come hither with viands, and move towards the sacrificial place. O munificent divines, may you grant us a safe dwelling, protected from heat, chill, and blast of air. 2

O beloved cosmic light and plasma, invoked with reverence, come to bless the propitious noble works. Through, your bounty, you support men, striving for sustenance as a workman maintains himself by labour. 3

You are the one, who are strong as horses, accepters of pious praise, and embodiment of truth. Powerful mother infinite conceives both of you, who are the mightiest among the mighty since your very birth and terror to the evil forces of mankind. 4

All the divine powers rejoice in your greatness ; with one accord, they accept your supremacy; and since you are pre-eminent over the wide and spacious heaven and earth, your courses are ever true and unimpeded. 5

You manifest princely vigour day after day ; you strengthen the summit of the sky, as it were from the loftiest heaven. Both of you have ordained firm in position the clouds, the mid-space, the sun, the earth, the heaven, and the food fit for man. 6

Both of you encourage the wise, when he quenches his appetite with devotional love and his associates occupy their positions in the chamber of worship, and when the rain, the sustainer of all, is sent down by you, and the young rivers, the maidens, undried, diffuse fertility around without obstruction. 7

ता जिह्वा सवमेदं सुमेधा आ यद्वां मृत्यो अंगतिकंते मृत ।
 तद्वां महित्वं घृताज्ञावस्तु युवं वृद्धये वि चैविष्टमहः ॥८॥
 प्र यद्वां मित्रावरुणा स्पृधन्प्रिया धाम युवधिता मिनन्ति ।
 न ये देवास औहन्ता न मर्ता अयज्ञमाचो अप्यो न पुत्राः ॥९॥
 वि यद्वाचं कीस्तासो भरन्ते शंसन्ति के चिन्नियदो मनानाः ।
 आह्वीं ब्रवाम सत्यान्युक्था न किं दुवेभिर्नथो महित्वा ॥१०॥
 अवोरित्था वीं छर्दिषो अभिष्टौ युवोमित्रावरुणावस्तुधोयु ।
 अनु यद्वाचः स्फुरानृजिप्यं घृष्टं यद्वणे वृषणं युनजन् ॥११॥

tā jihvāyā sadam édām sumedhā á yád vām satyó aratir
 ritó bhút | tād vām mahitvām ghṛitānnāv astu yuvām dā-
 śúshe ví cayishtam áñhaḥ || 8 || prá yád vām mitrāvaruṇā
 spūrdhān priyā dhāma yuvádhitā minānti | ná yé devāsa
 ōhasā ná mārta áyajñasāco ápyo ná putráḥ || 9 || ví yád vá-
 cam kīstāso bhārante śānsanti ké cin nivído manānāḥ | ád
 vām bravāma satyāny ukthā nákir devébbhir yatatho mahi-
 tvā || 10 || avór ithā vām chardīsho abhishtau yuvór mitrā-
 varuṇāv āskṛidhoyu | ánu yád gáva sphurán ṛijipyām
 dhṛishṇūm yád ráne vṛishanām yunajan || 11 || 10 ||

(१८) महर्षिणमं मूलम्

(१-११) गङ्गादशर्षमस्य मूलस्य बार्हस्पत्यो भगवान् कवि । इन्द्रावरुणौ देवते । (१-८, ११)

यवप्रायश्चामेकादश्याथ विष्टुः, (९-१०) नवमीयाम्बोऽथ अग्नीं छन्दसी ॥

०११० श्रुष्टौ वीं यद्वा उद्यतः सजोषा मनुष्वद्वक्तवर्हिषो यजघ्ने ।
 आ य इन्द्रावरुणाविषे अय महे मुञ्जत्य मद्वा आवृणन्त ॥१॥

68.

Śrashṭī vām yajñā údyataḥ sajóśhā manushvād vṛiktā-
 barhisho yájadhyai | á yá indrāvaruṇāv ishé adyā mahé
 sunmāya mahā āvavārtat || 1 ||

The faithful and most wise devotee solicits you with his prayers for supply of water. May you nourished by loving homage, become magnanimous and exterminate the sins of a devotee. 8

O light-divine and plasma-divine may you exterminate those who strive against you and break the laws that are agreeable and beneficial and also those divinities, and mortals, who are not dilligent in adoration, and those who work without faith and those who performing works do not worship and those who do not propitiate you. 9

When the clever priests lift up their voices, then several of them, glorifying other divines, recite flattering hymns, pertaining to selfish ends. Such being the case, we with sincerity request you, that in your magnanimous liberality, please do not associate with these pseudo-divines. 10

On your approach, cosmic light and plasma, protectors of the dwellings, may your great munificence come to us, whilst your praises are uttered, and the devotees offer devotional love, that inspires straight forwardness, resolution and strength. 11

O mighty resplendence-divine and plasma-divine, the young disciple has just now returned, engaged conscientiously with others in offering worship to you to obtain food for him, who, like his ancestor, has made all preparations of performing worship. He has invited both of you to gain glory and happiness. 1

ता हि श्रेष्ठा देवताता तुजा क्षराणां शविष्ठा ना हि भुतम् ।
 मुघोनां मंहिष्ठा तुविशुष्म कृतेन वृत्रतुरा सर्वसेना ॥२॥
 ता वृणीहि नमस्तेभिः शृपेः सुघ्नेभिर्गिन्द्रावरुणा चक्राना ।
 वज्रेणान्यः शवसा हन्ति वृत्रं निर्यत्तयन्त्यो वृजनेषु विभ्रः ॥३॥

tā hi śreśṭhā devātāta tujā
 śarāṇāṃ śāvishṭhā tā hi bhūtām | maghōnāṃ māṇbhiṣṭhā
 tavishṭhāna rītēna vṛitratūrā sārvasenā || 2 || tā grīṇiḥi na-
 masyēbhīḥ śūśhaiḥ sumnēbhīr indrāvārunā cakānā | vājre-
 ṇānyāḥ śavasā hānti vṛitraṃ sishakty anyō vṛijāneshu vip-
 rah || 3 ||

माक्ष यज्ञश्च वावृधन्त विश्वं देवासो नरां स्वर्गताः ।
 प्रैन्ध इन्द्रावरुणा महित्वा योश्च पृथिवि भूतमूर्ध्नि ॥४॥
 स इत्सुदानुः स्ववीं कृतावेन्द्रा यो वीं वरुण दशति तमन् ।
 इषा स द्विपस्त्रिदशस्थान्वंसदृषि रयिवर्तश्च जनान् ॥५॥
 यं युवं द्वाश्वधराय देवा रयिं धत्थो वसुमन्तं पुरुक्षुम् ।
 अस्मे स इन्द्रावरुणावपि प्यात्प्र यो भनक्ति वनुषामशस्तीः ॥६॥

gnās ca yān nāraṣ ca vāvṛidhānta viśve devāso
 narāṇi svāgūrtāḥ | praśbhya indrāvaruṇā mahitvā dyañś ca
 prīthivi bhūtām nrvī || 4 || sā it sudānuḥ svāvāñ rītāvōndrā
 yō vām varuṇa dāśati tmān | iśhā sā dvishās tared dāsvān
 vānsad rayīṇi rayivātaṣ ca jānān || 5 || ॥

yām yuvām dāśvadhvarāya devā rayīm dhatthō vāsu-
 mantam purukshūm | asme sā indrāvaruṇāv āpi shyāt prā
 yō bhunākti vanūṣham āśastih || 6 ||

You two are the principal ones amongst Nature's forces, deserving worship,— the distributors of wealth, the most vigorous of heroes, the most liberal among the opulent, possessors of vast strength, and destroyers of the entire hosts of adversaries by eternal law. 2

Praise lords of cosmic resplendence and plasma, renowned for all glorious energies and enjoyments ; one of whom slays evil with his punitive justice, the other, intelligent by his might, comes to the aid of the pious when he is in difficulties. 3

When amongst mankind, both males and females, and when all Nature's bounties, spontaneously striving, glorify you, O lords of cosmic resplendence and plasma, you surpass them in greatness and thus, O heaven and earth, you spread wide. 4

He, who spontaneously presents homage to you, O lords of cosmic resplendence and plasma, is liberal, wealthy and upright ; with all his resources he shall conquer his adversary, and win opulence and rich descendants. 5

May that opulence, comprising treasure and abundant food, be ours, which you, O lords of cosmic resplendence and plasma, bestow upon the donor of the oblation, and which baffles the calumnies of the malevolent. 6

उत नः सुग्रात्रो देवगोपाः सुर्भिष्य इन्द्रावरुणा रयिः प्यात् ।
 येषां शुष्मः घृतनासु माह्वान्म मद्यां युष्मा तिरिते ततुरिः ॥७॥
 न न इन्द्रावरुणा गृणामा पूरु रयि मौश्रवसाय देवा ।
 इत्था गृणन्तो महिनस्य जघ्रोऽगो न नावा दृष्टिता तरेम ॥८॥

utā naḥ sugrātrō devā-
 gopāḥ sūribhya indravaraṇā rayiḥ shyāt | yēśam śūśhmaḥ
 prītanasm sāhvān prā sadhyō dymnā tiritē tāturīḥ || 7 || nū
 na indravaraṇā grīṇāmā prīṇktām rayīm saṁśravasāya deva |
 itthā grīṇānto mahīnasya jāghrō 'pō nā navā dṛṣṭita tā-
 rema || 8 ||

प्र सुग्रात्रे बृहते मन्म नु प्रियमर्च्य देवाय वरुणाय सप्रथः ।
 अयं य उर्वो महिना महिघ्नः कृत्वा विमात्यजरो न शोचिषी ॥९॥
 इन्द्रावरुणा सुतपायिमे सुतं सोमं पिबते मयि धृतव्रता ।
 युवो रथो अध्वरं देववीनर्य प्रति स्वसरमुप यानि पीतये ॥१०॥
 इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृषणा वृषेधाम् ।
 इदं वामन्ध्रः परिपित्तमुस्मे आसद्यास्मिन्वर्हिषि मादयेधाम् ॥११॥

prā saugrāje bṛihatē mānma nū priyam āra de-
 vāya varuṇāya saprāthah | ayām yā urvī mahinā māviva-
 tah kṛtvā vibhāty ajāro nā śociṣhā || 9 || indravaraṇā su-
 tapāv imām sutām sōmam pibatam mādyaṁ dhṛitavratā |
 yuvō rātho adhvaram devāvītaye prāti svāsaram ūpa yāti
 pītaye || 10 || indravaraṇā mādhumattamasya vṛṣṇaḥ sōma-
 sya vṛṣhaṇā vṛṣethām | idām vām āndhaḥ pāriśikṭam
 asmē asādyasmīn barhiṣi mādayethām || 11 || 12 ||

O lords of cosmic resplendence and plasma, may our noble men have opulence, of which the divine powers be the guardians. May your great might give victory in battles, and their triumphant glory spread with swiftness. 7

O divine and glorious lords of cosmic resplendence and plasma, may you quickly bestow upon us wealth for our felicity ; and thus eulogising the strength of you two, mighty divines, may we pass over all difficulties as with boats we cross the waters. 8

Now repeat a sweet and all-comprehensive praise to the imperial mighty divine Lord of plasma, who, endowed with greatness, illumines the spacious heaven and earth with majesty and power. 9

O Lord of resplendence and Lord of plasma, observant of sacred duty, drinkers of the celestial nectar, may you accept these exhilarating tributes of admiration. Your chariot approaches along the road to the place of sacrifice for your acceptance and participation in the offered homage of divine powers. 10

Drink, O resplendence-divine and plasma-divine, showerers of gifts of the sweetest celestial nectar, the shedder of blessings. This beverage of devotion is poured forth by us. May you occupy your respective positions in space and rejoice. 11

(११.) एतोग्रस्रतिनमं सुतम्

(१-८) अहर्चन्त्यास्य सुतम्प वाहंस्यात्वा भगदास्य कणि । इन्द्राविष्णु देवा । विष्णु उन्दः ॥

०१३० सं वां कर्मणा समिषा हिनोमीन्द्राविष्णु अपमस्पारे अस्य ।
 जुषेधो यद्वां द्रविणे च धत्तमरिष्टैर्नः पृथिभिः पाग्यन्ता ॥१॥
 या विश्वासां जनितारा मत्तीनामिन्द्राविष्णु कलशा सोमधाना ।
 प्र वां गिरः शस्यमाना अवन्तु प्र स्तोमांसो गीयमानासो अर्कैः ॥२॥

69

Sām vām karmāṇa sām iṣṭā hīnomīndrāvishṇu āpasas
 pure asya | juṣētham yajñām drāvīṣaṇ ca dhattam āri-
 ṣṭhāir naḥ pathibhiḥ parayanta || 1 || yā viśvāsaṁ janitāra
 matnām indravishṇu kalāṣa somadhānā | prā vām girāḥ
 śasyāmana avanta prā stōmaso gīyāmānaso arkaiḥ || 2 ||

इन्द्राविष्णू मदपती मदानामा सोमं वातं द्रविणो दधाना ।
 सं वामञ्जन्वन्तुर्मिर्मतीनां सं स्तोमांसः शस्यमानास उक्थेः ॥३॥
 आ वामश्वांसो अभिमातिपाह इन्द्राविष्णू सग्रमादो वहन्तु ।
 जुषेधो विश्वा हवना मत्तीनासुप वृक्षाणि शृणुतं गिरौ मे ॥४॥
 इन्द्राविष्णू तत्पन्त्याय्यं वां सोमस्य मदं उरु चक्रमाथे ।
 अकृणुतमन्तरिक्षं वरीयोऽप्रथतं जीवसे नो रजांसि ॥५॥

in-

drāvishṇu madapati madānaṁ ā sōmaṁ yatam drāvīṇo dā-
 dhana | sām vām aṅjantv aktābhīr matnām sām stōmasaḥ
 śasyāmanasa ukthaiḥ || 3 || ā vām āśvaso abhimatishāha in-
 drāvishṇu sadhamādo vahanu | juṣētham viśvā hāvana
 matnām ūpa brāhmaṇi śṛṇutaṁ girō me || 4 || indravishṇu
 tāt panayāyyaṁ vām sōmasya mādā urū cakramathe | ākri-
 nutaṁ antārikṣam vārīyō 'prathataṁ jīvāse no rajānsi
 || 5 ||

I earnestly propitiate you, by worship and homage. O Lord resplendence-divine and sun-divine, upon the completion of the ceremony. May you accept the offerings, and grant us wealth, and lead us across the conflicts by the unobstructed pathways. 1

May the prayers that are recited reach you, O resplendence-divine and the sun-divine. May the hymns of praises that are chanted reach you. You are the inspirer of all praises and like reservoirs, you store the elixir of divine love. 2

O Lord, resplendence-divine and the sun-like, the Lord of exhilaration, Lord of the joy-giving elixir of devotion, come to accept our love; bring your wealth of devotion to us. May the hymns chanted by the devotees anoint you completely with brilliance. 3

O Lord of resplendence and the sun-like, let your evil-dispelling steeds bear you here; may you be pleased with all the invocations of your worshippers, and hear my prayers and praises. 4

O Lord of resplendence and the sun-like, verily, that deed of yours must be glorified, by which, in the exhilaration of ecstasy, you stride over the wide space; you traverse the wide firmament and make the regions worthy of our existence. 5

इन्द्राविष्णु हविषा वायुधानाग्राहाना नमसा रातहव्या ।
 घृतानुनी द्रविणं धत्तमस्मे समुद्र स्थः कलशः सोमधानः ॥६॥
 इन्द्राविष्णु पिवन्तं नद्यो अम्य सोमस्य दत्त्वा जलं पृणधाम ।
 आ वामन्धीमि मदिरण्यमल्लप ब्रह्माणि शृणुन्तं हवी मे ॥७॥
 उभा जिग्यधुर्न परा जयेथ न परा जिग्ये कतरश्चनेनोः ।
 इन्द्रश्च विष्णो चदपम्पृथेयां वेद्या सहस्रं वि नदंरयेथाम ॥८॥

indrāvishṇu havishā vāvṛidhānāgrādvānā nāmasā rāta-
 havyā | ghṛitasuti draviṇam dhattam asmé samudrá sthaḥ
 kalāṣaḥ somadhānaḥ || 6 || indrāvishṇu pibatam mādho
 asyā sōmasya dasrā jathūram pīṇetham | ā vām āndhānsi
 madirāṇy agmann ūpa brāhmāṇi śṛiṇutam hāvam me || 7 ||
 ubha jiggyathur nā para jayethe nā parā jigye katarāṣ ca-
 nānuḥ | indraṣ ca viṣṇo yād āpaspridhetham tredhā sa-
 hāstam vi tād airayetham || 8 || ॥

(३४) ममतिवर्गं सूक्तम्

(१-६) वदुवम्यम्य मूनम्य वाहेम्यम्यो नददाह कवि । वायव्यविष्णो देवि । वामनी एवम् ।

घृतवती भुवनानामभिश्चर्योर्वी पृथ्वी मधुदुधं मुपेजमा ।
 वायव्यपृथिवी वहेणम्य धर्मेणा विष्कभिते अजरे भृगिरेता ॥१॥
 असंभन्ती मृगिधारे पर्यम्बती घृतं दूहते सुकृते शुचिर्वने ।
 राजन्ती अस्य भुवनम्य रोदनी अस्मे रेतः मिश्रते यमनृहितम् ॥२॥
 यो वामुजवे कर्मणाय रोदसी मतो दूदाशे विषणे म माधनि ।
 प्र प्रजाभिर्जायते धर्मेणस्पति युयोः सिक्ता विपुर्नपाणि मव्रत ॥३॥

70.

Ghṛitāvati bhūvanānām abhiśṛīyorvī pṛithvī madhudu-
 ghe supēśasa | dyāvapṛithivī vāruṇasya dhārmanā vishka-
 bhite ajare bhūrīretasā || 1 || āsaśanti bhūridbhāre pāyasvati
 ghṛitam dūhate sukrīte śūcivrate | rājanti asyā bhūvanasya
 rodasī asme rétāḥ śīṇeatam yān mānurhitam || 2 || yō vām
 pījave krāmaṇāya rodasī mārto dadāśa dbishaṇe sā sā-
 dhati | prā prajābhīr jāyate dhārmanas pāri yuvōḥ siktā
 vīśhurūpāṇi sāvratā || 3 ||

O Lord of resplendence and sun-personified, foremost relisher of divine love, strengthened with sacred offerings, may you, thriving upon oblations, and accepting them offered with reverence, bestow upon us wealth ; for you are an ocean, a pitcher, and a receptacle that holds the elixir of divine love. 6

O Lord of resplendence and sun-divine, full of splendour, drink this sweet celestial nectar to your full satisfaction. May this inebriating drink reach you. May you hear my prayers, and give ear to my callings. 7

You both have ever been victorious ; never have been conquered ; neither of you two has been vanquished. With whom-so-ever you fight, you completely take away from him his entire dominion in the first step, his entire understanding or knowledge in the second step and his entire speech in the third step. 8

70

O radiant heaven and earth, the asylum of created beings, you are spacious, manifold, water-yielding and lovely. By the decree of the venerable Lord, both of you stand parted, each from each. You are undecaying and rich in creative elements. 1

You are ever-lasting pair, with full streams, water-retaining, yielding moisture, well-designed, and benignly purposeful. May you two, heaven and earth, rulers over created beings, pour into us the virile sap, genitive of mankind. 2

O firm-set heaven and earth, who-so-ever mortal being pours offerings to you for your straight-forward course, succeeds in his aspirations. He prospers with progeny. Invigorated by your set laws, are engendered species diverse in forms, but with similar functions. 3

घृतेन द्यावापृथिवी अभिवृते घृतश्रिया घृतपृचा घृतावृचा ।
 उर्वी पृथ्वी होतृवृषे पुरोहिते ने इन्द्रिया ईरते मुञ्चमिपृषे ॥२॥
 मधु नो द्यावापृथिवी मिमिक्षतां मधुधृतो मधुदुधे मधुजने ।
 दधाने यज्ञं द्रविणं च देवता महि श्रवो वाजसम्मे सुवीर्यम् ॥५॥
 ऊर्जे नो योश्च पृथिवी च पिन्वतां पिता माता विश्वविदो मुदंमेमा ।
 संग्रहणे गेदंसी विश्वद्रोमुवा मुनि वाजं रयिमस्मे समिन्वताम् ॥६॥

ghṛitēna dyāvāpṛithivī abhivṛite
 ghṛitasrīyā ghṛitapṛicā ghṛitāvṛidhā | urvī pṛithivī hotṛivṛiṣye
 purōhite tē id viprā ilate sumnām iṣṭāyo ॥ 4 ॥ mādhu no
 dyāvāpṛithivī mimikṣatām madhuścūtā madhudūghe mā-
 dhuvrata | dādhanē yajñām draviṇam ca devatā māhi śrāvo
 vājam asme suvīryam ॥ 5 ॥ ūrjāṃ no dyaus ca pṛithivī ca
 pinvatām pitā mātā viśvavidā sudānsasā | samratāṇé rō-
 dasi viśvāsammbhuva saninī vājanī rayīm asme sām invatam
 ॥ 6 ॥ 16 ॥

(३२) गृहमवर्तनम् घृतम्

(१-६) घृतस्योपस्य घृतस्य वादेत्यन्वो भद्राणि क्रिये । सविता देवता । (१-३) प्रथम-

वृत्तम् उगती (५-६) द्वितीयवृत्तम् च विष्णुष्य एतन्ती ॥

उदु देवः सविता हिरण्यया बाहू अयेन्तु सर्वनाय मुक्तुः ।
 घृतेन पाणी अभि प्रेष्युते मन्त्रो घृचा मुदधो रजसा विधर्मणि ॥१॥
 देवस्य वयं सविनुः सर्वमनि श्रेष्ठं त्याम वसुनश्च दावने ।
 यो विश्वस्य द्विपदो यश्चतुष्पदो निविशति प्रसवे चासि भर्मेनः ॥२॥
 अदंश्चेभिः सवितः पायुमिष्टं शिविभिश्च परि पाहि नो गर्यम् ।
 हिरण्यजिह्वः सुविताय नय्यसे ग्धा मार्कितां अघर्मां ईशान ॥३॥

71.

Ud u shyā devāḥ savitā hiranyāyā bāhū ayaṁsta sāva-
 nāya sukrātuḥ | ghṛitēna pāṇī abhi prashyute makho yūvā
 sudākṣho rājaso vidharmanī ॥ 1 ॥ devāsya vayāṃ savitūḥ
 sāvimani śrēṣṭhe syāma vāsunaḥ ca dāvāne | yō viśvasya
 dvipādo yās cātushpado nivēṣane prasavé cāsi bhūmanah
 ॥ 2 ॥ ādabdebbhiḥ savitaḥ pāyūbhish tvām śivēbhīr adyā
 pāri pāhi no gāyate | hīraṇyajihvaḥ savitāya nāvyase rākṣhā
 mākir no aghāṣaṁsa īṣata ॥ 3 ॥

You are surrounded, O heaven and earth, by water. You are the asylum of water. Imbued with water you are the augments of water. You are vast and manifold ; you are first propitiated in the cosmic sacrifice. The pious devotees pray to you for happiness, so that the sacred work may be further promoted. 4

May the divine heaven and earth, the effusers of water, the milkers of water, dischargers of the functions of water, the promoters of cosmic sacrifice and the bestowers of wealth, renown, food, and male posterity, join together (in fulfilling the functions of creation). 5

May father-like heaven and mother-like earth, who are all-knowing, and wondrous in their works, grant us vigour. May heaven and earth, mutually co-operating and prompting the happiness of all, bestow upon us posterity, food and riches. 6

71

The divine and benevolent Lord of illumination stretches his golden arms for life and prosperity. Adorable, youthful and sagacious as He is, in the regions, He stretches out both of his hands filled with water to enliven the world. 1

May we enjoy the noblest vivifying force of the Lord of creation, that He may give us excellent riches ; O Lord, you are absolute in the procreation and perpetuation of living beings, bipeds or quadrupeds. 2

May you, O Lord of illumination, provide our dwellings with uninjurably protections, and confer happiness. May you, O golden-tongued, be vigilant for our fresh prosperity ; protect us ; dare not any calumniator harm us. 3

उदु ण्य देवः सविता दमृन्तु हिरण्यपाणिः प्रतिदोषमस्यात ।
 अयोहनुयन्तु सन्द्रजिह्वा आ दाशुषे सुवति भृरि वामम् ॥२॥
 उदु अया उपवक्तेव ग्राह हिरण्यया सविता मुप्रतीका ।
 दिवो राहास्यमहत्पृथिव्या अरिगमत्पुनयत्कश्चिदभ्यम् ॥३॥
 वाममद्य सवितवामम् शो दिवेदिव वाममस्मभ्यं मावी ।
 वामस्य हि क्षयस्य देव भृगेया धिया वामभाजः स्याम ॥४॥

úd u shyá deváh savitá dá-
 münā hiranyapāṇiḥ pratidoṣhām asthāt | āyohanur yajatō
 mandrājihva ā dāśuṣhe suvati bhūri vāmām || 4 || úd ū
 ayāñ upavaktēva bāhū hiranyāyā savitā supratīkā | divō
 rōhānsy aruhat prīthivyā āriramat patāyat kāc cid ābhvam
 || 5 || vāmām adyā savitar vāmām u śvō divé-dive vāmām
 asmābhyam sāvih | vāmāsya hi kṣhāyasya deva bhāirer
 ayā dhiyā vāmabhājah syāma || 6 || 16 ||

(३५) दिमन्तिनमं मृगम्

(३-४) पञ्चवेण्यास्य मृगस्य वाहस्पत्या अश्वारः क्रतिः । उन्नामोर्मा देवः । विष्णु उ३३१ ॥

२१९० इन्द्रोमोमा महि नहो महित्वं युवं महानि प्रक्ष्मनि चक्रधुः ।
 युवं मयं विविदधुर्युवं स्वविश्वं नमोस्यहतं निदधे ॥१॥
 इन्द्रोमोमा वामरथ उपासमुत्सृज्य नयथो ज्योतिषा सह ।
 उपयां स्क्रम्भधुः स्क्रम्भेनाप्रयते पृथिवीं मातरं वि ॥२॥

72.

Indrāsomā māhi tād vām mahitvām yuvām mahāni pra-
 thanāni cakrathuḥ | yuvām sūryam vividāthur yuvām svār
 vīṣvā tāmānsy ahatam nidāḥ ca || 1 || Indrāsomā vasāyatha
 ushāsam ūt sūryam nāyatho jyōtīṣha sahā | ūpa dyām
 skambhāthu skāmbhanenāprathatam prīthivīm mātāraṁ vī
 || 2 ||

May the divine, munificent, golden-rayed, golden-jawed, adorable, sweet-spoken sun-divine rise regularly at the close of night. May he bestow abundant and desirable food upon the donor of the oblation. 4

May the Lord of illumination, the sun-divine, stretch forth his golden well-built arms like an orator, he rises from the ends of the earth, ascends to the summit of the sky, and, moving along, delights everything that exists. 5

May he get for us, O Lord, the grace of happiness today, grace tomorrow, grace day by day. You are the giver of ample grace, and of graceful living. May we, by this prayer, become partakers of your divine grace. 6

72

O resplendence-divine, great is your grandeur. You have created achievement, and the first great elements of Nature. You have made known to man the sun and the element of happiness ; you dissipate the glooms and destroy the revilers. 1

O lords of resplendence and bliss, you bestow light to the dawns ; you upraise the sun with his splendour ; you prop up the sky with the supporting pillar of the firmament ; you spread out the earth, the mother of all. 2

इन्द्रासोमावर्हिषः परिष्ठां एतां पुनर्लुं वा योरेमन्यत ।
 जगतीत्येकं नदीनामा तेषुद्राणि पञ्चसुः पुनर्लि ॥३॥
 इन्द्रासोमा पुनर्मास्वन्ननि गद्यमिदं धूर्तुर्गणासु ।
 जगन्मथुरनेपिनदमासु तज्जिज्ञासु जगतीच्युतः ॥४॥
 इन्द्रासोमा युवमङ्ग तरेदसपत्यनासु श्रुत्यै सराधि ।
 युवे छुप्सं नयै चर्पणिश्रुः सं विच्यष्टः पुनर्नापाद्युता ॥५॥

īndrāsomāv āhim apāḥ parishṭhām hathó vṛitrām ānu
 vām dyaúr amanyata | prārnānsy airayataṁ nadīnām ā
 samudrāni paprathuḥ purīṇi || 3 || īndrāsomā pakvām āmāsv
 antār nī gāvām id dadhathur vakabūnāsu | jagṛibhāthar
 ānapinaddham āsu rūsāc citrāsu jāgatīshv antāḥ || 4 || īn-
 drāsomā yuvām aṅgē tārutrar apatyasācam śrūtyam sa-
 rāthe | yuvām gūshmam nāryam carshanībhiyah sām vivya-
 thuḥ pṛītanāshāham ugrā || 5 || 10 ||

(३१) विमर्शितमं मन्त्र

(१-२) यथास्य यथास्य यथास्यो अग्राह्यः कविः । इत्यन्ति-यना । विपुल एतः ॥

॥३॥ यो अद्विभित्रमजा श्रुताया बृहस्पतिर्गङ्गासो हविष्मान् ।
 द्विवर्हश्चा प्राघर्ममत्पुना न आ गेदमी वृषभो गेग्वीनि ॥१॥
 जनाय चिद्य ईर्वन उ लोकं बृहस्पतिर्द्विवर्हो युवा ।
 मन्त्राणि वि पुने दर्दगीति जयद्वर्हमित्रासु माहेर ॥२॥
 बृहस्पतिः मनेजयद्वर्हनि मुहो ब्रजाल गोमनो द्वे पुपः ।
 अपः मिषासुन्म्यग्रनीनो बृहस्पतिर्हन्त्युमित्रमकं ॥३॥

78.

Yó adribhū prathamajā rītāvā bṛhaspátir āngirasó ha-
 víshmān | dvibārhajmā prāgharmasāt pitā na ā ródasi vṛi-
 shabhó toravīti || 1 || jānāya cid yā ivata u lokām bṛhaspá-
 tir devāhūtau cakāra | ghnān vṛitrāni vī páro dardarīti jā-
 yañ chātrūḥ amītrān pṛīsu sāhan || 2 || bṛhaspátīḥ sām
 ajayaḥ vāsūni mahó vrajān gómato devā eshāḥ | apāḥ śī-
 shāsān svār āprātīto bṛhaspátir hānty amītram arkash
 || 3 || 17 ||

O lords of resplendence and bliss, you put an end to the dragon of darkness and evil forces, the obstructers of water, for which the heaven venerates you both ; you urge on the streams of the rivers until they have replenished numerous oceans. 3

O lords of resplendence and bliss, you deposit the mature milk in the unripe udders of cows ; you retain the white secretion within these variously coloured cattle. 4

O lords of resplendence and bliss, verily, you bestow upon us renowned rich blessings, eradicators of pain and poverty, and also offsprings ; O divine powers, you invest men with strength, that makes them victorious over all adversaries. 5

73

The Lord preceptor of universe is the breaker of the impediments of knowledge, the first born, sovereign Lord of creation, the observer of truth, the vital essence personified, the partaker of the homage, the traverser of two worlds. He abides in the region of enlightenment to us a father ; and showerer of blessings. His divine voice thunders in heaven and on the earth. 1

The Lord preceptor of universe, appoints a region for the man to perform divine worship diligently. He destroys impediments of knowledge, conquers adversaries, overcomes evils, and demolishes numerous citadels of evil forces. 2

The Lord, perceptor of universe, conquers the treasures (of vicious people) and wins over pastures and cattle with a purpose to appropriate waters. He destroys the adversary of firmament (i. e. the cloud). 3

१. यम् सन्निविष्टं मनस

(२) यवमेधन्यास्य धृतस्य पाशुमेधा अर्द्धाश्च फले । सोमार्द्रो दधेन । विष्णु उवाच ।

सोमार्द्रा धारयैथामसूर्यं । प्र वामिष्टयोऽग्मश्चवन्तु ।
दमेदमे सुप्त रक्षा दधाना अं नो भूतं द्विपदं अं चतुष्पदे ॥१॥
सोमार्द्रा वि बृहत् विष्ट्रीमसीवा या नो गयमाविषेअ ।
आरे वधियां निर्गमेति पराचरेस्मे भद्रा सौत्रयमानि मन्तु ॥२॥

74.

Sómārudrā dhāriyethām asuryām prā vām ishtāyó 'ram
añuvantu | dāme-dame saptā rātnā dādhānā śam no bhū-
tam dvipāde śam cātushpade || 1 || sómārudrā ví vṛihatam
vīshūcim ūnivā yā no gāyam āvivēṣa | āre bādbethām nīr-
ṛitim parācair asmé bhadrá sausravasāni santu || 2. ||

सोमार्द्रा युवमेनान्यस्मे विश्वा तनुषु मेपजानि धत्तम् ।
अव स्यतं मुञ्चतं यज्ञो अस्ति तनुषु बृहं कृतमेनो अस्सत् ॥३॥
निम्मायुर्धो निग्महेनी मुञ्चो सोमार्द्राविह सु वृद्धतं नः ।
अ नो मुञ्चतं वरेणस्य पाशाद्रोपायतं नः सुमन्स्पर्माना ॥४॥

sómā-
rudrā yuvām etāny asmé vīśvā tanūshu bheshajāni dhat-
tam | āva syatam muñcātam yān no āsti tanūshu bad-
dhām kritām éno asmāt || 3 || tigmāyudbau tigmābhetī su-
śévan sómārudrāv ibā sú mṛīlatam nah | prā no muñca-
tam vārunasya pāsād gopāyātam nah sumanasyámānā
|| 4 || 10 ||

O lords of bliss and vitality, may you hold fast your divine sway. May our prayers, recited in every dwelling, adequately reach you. May you, possessor of the seven precious things, bestow happiness upon us; happiness upon our bipeds and quadrupeds. 1

O lords of bliss and vitality, expel the wide-spread sickness, that has entered into our dwellings ; keep off poverty, so that she stays far away, and may prosperous means of sustenance be ours. 2

O lords of bliss and vitality, may you grant all these medicaments for the ailments of our bodies ; set free and draw away the committed sins, that cling to our persons. 3

O sharp-weaponed, sharp-arrowed, profoundly-honoured, lords of bliss and vitality, grant us happiness in this world; propitiated by our praise, preserve us ; liberate us from the noose of supreme ordainer. 4

When a warrior equipped with an armour advances in the front line of battles, his form is like that of a thunderous rain cloud. May you be conquerer with your body unwounded. May the strength of your armour protect you. 1

May we win the cattle of the enemies with the bow. With the bow may we be victorious in battle. May we be winners in our hot encounters. May the bow bring grief and sorrow to our adversaries. Armed with the bow may we subdue all hostile countries. 2

This bow-string, drawn tight upon the bow and making way in battle, repeatedly approaches the ear as if embracing its friend (the arrow) and proposing to say something sweet and loving, as a woman whispers. 3

May the two extremities of the bow act consentaneously, like a wife and sympathizing (with her husband) uphold (the warrior) as a mother nurses her child upon her lap. And may they moving concurrently, and harrasing the foe scatter his enemies. 4

The quiver, slung on the back, pouring its shafts vanquishes all opposing and shouting armies. It is like a father of many daughters and sons, who clang and cry as father goes to battle. 5

६२.०३

रथु निप्रक्षयति वाजिनः पुरो यत्रयत्र कामयते सुपाश्विः ।
 अभीर्जनां महिमानं पनायत् मनः पश्चादनु यच्छन्ति रथमयः ॥६॥
 तीक्ष्णघोषान्कृष्यते वृषपाणयोऽश्वा रथेभिः सह वाजयन्तः ।
 अवकामन्तः प्रपदिरमित्रान् क्षिणन्ति शत्रून्पच्ययन्तः ॥७॥

rāthe tishṭhan nayati vājinaḥ puró yātra-yatra kamā-
 yate sushārathih | abhīṣṭnām mahimānam panāyata mānaḥ
 paścād ānu yacchanti rasamayāḥ || 6 || tivrān ghōshān kṛi-
 ṇvate vṛishapāṇayo 'śvā rāthebhiḥ saha vājāyantaḥ | ava-
 krāmantaḥ prāpadair amitrān kṣhiṇānti śātrūn pāpacyantaḥ || 7 ||

रथवाहनं हविर्मय्य नाम यथायुधं निहितमस्य वरम् ।
 तत्रा रथमुप शुभं मेमे विश्वाहा वयं सुमन्त्यमानाः ॥८॥
 स्वादुषंसदः पितरं वयोधाः कृच्छ्रेथितः शक्तीवन्तो गर्भीगः ।
 चित्रमेना इपुवत्या अयुधाः सुतोवीरा दुग्धो व्रतसाहाः ॥९॥
 ब्राह्मणाम् पितरः सोम्यासः शिवे नो यवापृथिवी अनेहमा ।
 पूषा नः पातु दुरितार्तनाशुधो रथ मार्किनो अघडांस इजान ॥१०॥

rathavāhanaṁ havīr asya nāma yātrāyudhaṁ
 nṣhitam asya vārma | tātrā rātham ūpa śagmāṁ sadema
 viśvābā vayāṁ sumanasyāmānāḥ || 8 || svādushamsādaḥ pi-
 tāro vayodhāḥ kṛichreṣṛitāḥ śāktivanto gabhīrāḥ | citrāsenā
 śhubalā ūmṛidbrāḥ satóvīrā urāvo vrātasāhāḥ || 9 || brāhma-
 nāsāḥ pītarāḥ sōmyāsāḥ śivé no dyāvāpṛithiví anebāsā |
 pūshā naḥ pātu duritād ṛitāvṛidho rākṣhā mākir no aghā-
 śānsa iṣata || 10 || 20 ||

The skilful charioteer guides his strong horses witherso-ever he wishes. See and praise the efficacy of the reins, which from behind declare the driving excellence of the person. 6

The horses raising the dust with their hoofs rush on with the chariot, and utter loud neighings. They do not retreat, but trample with their forefeet upon the enemies and destroy them. 7

The spoil borne off on his car, in which his weapons and armoury are deposited, is the appropriate oblation of the warrior. So let us here, daily pay tributes to the helpful joy-bestowing car. 8

The guards of the chariot, revelling in the savoury spoil, are distributors of food, protectors in calamity, armed with spears, resolute, beautifully arrayed, strong in arrows, invincible, of heroic valour, robust and conquerers of numerous hosts. 9

May the learned intellectuals, the progenitors, presenters of the herbal offerings, the observers of truth, protect us : may the faultless heaven and earth be propitious to us : may the nourisher Lord preserve us from misfortune ; let no caluminator prevail over us. 10

॥१०॥

सुपुण्यं वस्ते मृगो अस्मा दन्तो गोभिः मंदा पतति प्रमृता ।

यत्र नरः सं च वि च द्रवन्ति तत्रास्मभ्युमिपेषुः गर्भे यंसन् ॥११॥

जर्जति पारि वृष्टिं नांश्चमा भयतु नस्तनुः ।

सामो अथि द्रवीतु नांश्चिदितिः दार्षे यच्छतु ॥१२॥

suparṇāṃ vaste mṛigō asya dānto gōbhīḥ samadadhā
patati prāsūtā | yātrā nārāḥ sām ca vī ca drāvanti tātrā-
smābhyam īshavaḥ śārma yaṁsan || 11 || rīṣite pāri vṛiṇdhi
nō 'smā bhavatu naś tanūḥ | sōmo ādhi bravītu nō 'ditiḥ
śārma yaśchatu || 12 ||

आ जहन्ति सान्वेषां जघनौ उप जिघ्रते ।

अथाजलि प्रचेतसांश्चोत्समत्सु चोदय ॥१३॥

अहिंश्च भोगेः पर्येति वाहुं ग्याया हेति परिवारधमानः ।

हस्तमो विश्वा वयुनानि विद्वान्पुमान्पुमान् परि पातु विश्वतः ॥१४॥

आलान्ता या दृष्टीर्ष्यथो यस्या अयो मुखम् ।

इदं पुजन्त्येतिम् इत्यै देव्यै बृहन्नमः ॥१५॥

ā jaugḥanti sāv eśhām jaghānāu
ūpa jighnate | āsvājani prāctasō 'śvān samātsu codaya
|| 13 || āhir iva bhogāḥ pāry eti bāhūn jyāyā hetim pari-
bādhamānaḥ | hastaghnō vīsvā vayūnāni vidvān pūmān pū-
mānsam pāri pātu vīśvātāḥ || 14 || ālaktā yā rūcūśrīshpy
ātho yāsya āyo mūkham | idām parjānyaretasa śhvaī de-
vyai bṛihān nāmāḥ || 15 || २ ||

The arrow puts on a (feathery) wing : the (horn of the) deer is its point : it is bound with the sinews of the cow . it alights where directed : wherever men assemble or they disperse, there may the shafts provide security. 11

O straight-flying (arrow), defend us ; may our bodies be strong as stone : may the blissful Lord speak to us encouragement and may the mother infinity grant us success. 12

It is the whip, with which the skilful charioteers lash the thighs and scourge the flanks of the steeds, may it urge the horses in battles to march on. 13

The hand-gloves, imparting protection from the abrasion of the bow-string, surrounds the forearm like a snake with its convolutions : may the brave man, experienced in the arts of war, defend a combatant on every side. 14

This praise (be offered) to the cosmic celestial arrow, a seed in the precipitation of cloud-divine, whose point is anointed with venom, and whose blade is of iron. 15

७५.७५

अवसृष्टा परा पतु शरव्ये ब्रह्मसंज्ञिते ।

गच्छामित्रान्प्र पद्यस्य मामीषां कं चनोच्छिषः ॥१६॥

यत्र वाणाः संपतन्ति कुमा॒रा विशि॒ष्य इ॒य ।

तत्रा॒नो ब्रह्म॑ण॒स्यति॒रदि॒तिः श॒र्म यच्छ॑तु विश्वाहा श॒र्म यच्छ॑तु ॥१७॥

āvastṛiṣṭā parā pata śaravye bráhmasaṁśite | gāchā-
noṭtrān prā padyasva māmīṣāṁ kām canóe chishah ॥ 16 ॥
yātra bhāṇāḥ sampātanti kumārā viśikhā iva | tātrā no bráh-
manas pátir áditih śárma yachatu viśvāhā śárma yachatu
॥ 17 ॥

ममी॒षि ते॒ वर्मे॒णा छा॒दयामि॑ सोम॒स्त्वा ग॒जा॒मृते॒नानु॑ व॒न्ताम् ।

उ॒रोर्वी॒र्यो व॑रु॒णस्ते कृ॒णानु॑ ज॒र्यन्तु॑ त्वा॒नु दे॒वा म॑दन्तु ॥१८॥

यो नः॒ स्वां अ॑र॒णो यश्च॑ नि॒ष्ट्यो जिघ्रा॑मति ।

दे॒वान् सर्वे॑ धूर्व॒न्तु ब्र॒ह्म वर्म॑ म॒मान्तर॑म् ॥१९॥

māmāni te vārmanā chādayāmi sōmas tvā rājāmr̥-
tenānu vastām | urór vāriyo vārmanas te kr̥ṇōtu jāyantam
tvānu devā madantu ॥ 18 ॥ yó naḥ svó áraṇo yās ca ní-
shṭyo jighr̥āsati | devās tān sárve dhūrvantu bráhma vārma
mamantaram ॥ 19 ॥ २२ ॥

O arrow, whetted by prayers, fly when discharged, go forcefully, come down on the adversaries, strike them home, and spare not one of the enemy. 16

Where arrows alight like boys with shaven-heads: may the Lord of Treasury, BRAHMANASPATI, may the mother infinity grant us happiness; grant us happiness every day. 17

I cover your vital parts with armour; may the royal Lord of bliss invest you with ambrosia: may the venerable Lord give you what is more than ample: may the divinities rejoice in your victory. 18

Whoever, whether an unfriendly relative or a stranger, desires to kill us, may all the divinities destroy him: prayer is my best armour. 19



NOTES

Book 6

Hymns 1-75

षष्ठं मंडलम्
सूक्तानि १-७५



NOTES OF BOOK No. 6

Hymn-1

1. *Tvam hi agne prathamah manota asyah dhlyaha abhavah—*
(i) O Agni, on whom the mind of gods is attached, (हे अग्ने, देवानां मनो यतोऽं सन्धी भवति, तादृशो भवसि—*Sayana*); (ii) the divinity on whom the minds of the gods are fastened; i.e., firmly concentrated; he is called *manota* (Ait.-Br. II.10.1).

Manota, the one who goes with the speed of mind. (मनोता मनोवद् यन्ता—*Daya*.).

Prathamah, the first one (प्रथमः प्रादिमः—*Daya*; the foremost, the supermost (प्रथमः प्रथमः प्रकृष्टतमः पूर्वमासी वा—*Sayana*.)

Dasma, the learned, who overcomes pains (दस्मः दुःखोपशमिषः)—*Daya*.; pleasing one (दर्शनोप)—*Sayana*.

2. *Iah*, इहः, of the speech; of the earth (*Daya*.); of the fire.

Iah pade, on the footmark of *Ila* or earth, i.e. the fire-altar (इहः भूम्याः देविलङ्गायाः पदे स्थाने—*Sayana*).

3. *Vistaha*, all days (विश्रवा सर्वाणि दिनानि—*Daya*.); at all times (सर्वेषु कालेषु—*Sayana*).

4. *Namesa*, नमसा, by food etc.; by the piercing qualities of the thunderbolt, since नमस् is a synonym of food, and *vajra* both (Nigh. II.7; II.20).—*Daya*.; by the offerings or by the prayers (नमसा हविषा स्तोत्रेण वा—*Sayana*).

Namani cit dadhire yajniyani etc. they repeat those thy names, *Jatavedas, vaisvanara* etc. which are to be uttered at sacrifices. (पत्नियानि यज्ञयोग्यानि नामानि नमनीयानि वेदवानरो जातवेदा इत्यादीनि दधिरे वास्यन्ति यवषा नायसाधनानि स्तोत्राणि दधिरे—*Sayana*). However, *Dayananda* understands by *namani* water and other names (नामानि यज्ञानि संज्ञा वा नाम = उपसर्ग, Nigh. I.12). According to *Sayana*, *namani* may also mean hymns, or means of adoration.

5. *Jananam*, जनानां, for men, for the gift of men, particularly of sons, or male posterity—जनानां पुत्रादीनाम्—*Sayana*.

Pita, पिता, the one who protects like the father, पिता पित्रेव पातकः ।

Mata, माता, the one who gives respect like the mother, or one worthy of respect, माता मातेव मान्यम् —*Daya*.

Manusanam, मानुषानां, of people, of those who recite hymns (मानुषानां मनुष्याणां स्तोत्राणां—*Sayana*).

6. *Saparyenyah*, worthy of praise or adoration (सपर्येयः पूज्यः—*Sayana*); worthy of devotion (वेवितुमर्हः—*Daya*).

7. *Rocanena*, रोचनेन, by light (रोचनेन प्रकाशेन—*Daya*); by the path of the sun (रोचनेनादित्येन दिवसमगम इति वा सम्बन्धः ; आदित्यमार्गेणेत्यर्थः—*Sayana*).

Anayah didyannah divah agne brhata rocanena, O adorable Lord or fire-divine, do thou, shining with exceeding lustre, lead men to heaven. (*Wilson*).

8. *Nitosanam*, निजोन्ननम् the destroyer (of substances) पदार्थानां हित्तकं—*Daya*; the destroyer of foes (वधूनां हित्तकं—*Sayana*).

Vispatim, विस्पति, lord of men (प्रजापातकं—*Daya*.); *Sayana* explains the epithet as constant, characterising priests and their employers, implying, perhaps, their regular and perpetual observance of religious institutes (नित्यानां श्रुतिषु यजमान-सम्वानां विस्पति स्वामिनं—*Sayana*).

9. *Sasame*, ससमे, our praising (ससमे प्रशंसामि । ससमान इति अर्चित इत्यर्थः—*Nigh. III.14*.).

Hymn-2

2. स्वा = स्व, Sma = verily.

2. *Carsanayah*, men, people.

Yajoebbih, with public works like teaching and studying etc. (यजेभिः धन्यनाम्नापनादिभिः—*Daya*.); with sacrifice,

Glrbbih, with speech; with recitations; with praises (वीर्यः वाग्भिः—*Daya*; स्तुतिभिः—*Sayana*).

Vaji, the virile; the strong; one with speed (वायो वेगवान्—*Daya*; वाजो गमनं—*Sayana*). And therefore, may also be the sun (उद्गन् सूर्यः—*Sayana*).

Ayrkah Vaji tvam yati, the inoffensive sun proceeds to thee (*Wilson*). According to the *Taittiriya Brahmana*, (II.1.29), the sun at the evening enters into fire, whence it is that the latter is visible throughout the night (अग्निं वायवदित्यः सायं प्रविशति तस्मादग्निर्वायवस्तं दृश्यते). According to another passage of the same *Brahmana*, the three *vajins* are fire, wind and the sun ((अग्निर्वायुः सूर्यस्ते वै वाजिनः T.Br. I.6.3.9; also वायुः दक्षिणदित्यो वाजो, T. Br. I.7.8).

5. **Nasat**, pervades (नसत् व्याप्नोति। नसदिति व्याप्तिकर्मा, Nigh. II.18—*Daya*; नसत् व्याप्नुयाद्, नसति व्याप्तिकर्मा—*Sayana*).

Vayavantam, along with descendents (वयावन्तं—वयाः शाखाः पुत्रपौत्रादि सन्तानाः—*Sayana*); rich with affluence (बहुपदार्थं युक्तं—*Daya*).

Ksaya, a house, a dwelling (अथ गृहं—*Daya*).

6. **Kṛpā**, with favour or kindness (कृपा कृपया—*Daya*); by praise; by that which is able to compel the presence of a deity. (कृपा प्रशिक्षणी-करणसमर्थया स्तुत्या स्तूयमानः—*Sayana*). The word may mean also *by lustre*; *by blaze*.

See also देवो देवाच्या कृपा (Rv. I.127.1); In the *Nirukta* VI.8, we have: The god with favour turned towards the gods, देवो देवान् प्रत्यस्तया कृपा—कृप् कृपतेर्वा। कस्यतेर्वा; also कृपा कृप्नुतेर्वा, कस्यतेर्वा (*Kṛp* is derived from the root *Kṛp*—to pity; or from *kṛp*, to manage; to be able or capable).

See Yv.XVII.10 also; कृपा सामर्थ्येन दीप्या वा (कृप् सामर्थ्यं कल्पनं कृप् चिन्तन्, तया कल्पनया सामर्थ्येन दीप्या वा।—*Mahidhara*).

7. **Ranvah puri-iva juriyah**—To be had recourse to, as to an old *Raja* giving good counsel in a city (पुरीव नगर्वा जूर्यः जीर्णो वृद्धो हितोपदेशा राजेव रण्यः रमणीयो वन्द्यो वा भवति—*Sayana*; like a beautiful city, पुरीव यथा रमणीया नगरी, जूर्यः जीर्णः रण्यः रमणीयः—*Daya*).

8. Svadha gayah, स्वधा गयः, food and house (स्वधामनं, गयः गृहं—*Daya.*).

11. Ta tarema, perhaps, may we cross over those sins which have been existing from previous life (ता तानि व्यवहितानि पन्नात्तरकृतानि च पापादीनि तरेम—*Sayana*).

Hymn-3

1. Tyajasa, by giving away ; by abandonment (त्याजसा त्यागेन—*Daya.*); by a shield (by a weapon instrumental in causing abandonment or escape—त्याजनसाधनेनामुक्षेन—*Sayana*).

3. Surudhab, the dispellers of darkness, and possessors of light, and hence the sun (गुरुषः यः शुक्लान्धकारहृत्सकं तेजो दधाति स सूर्यः—*Daya.*); the dispellers or obstructers of sorrows, and hence cows (गुरुषः न दुःखः शोकस्य रोधघ्नो गौर्गुरुषः—*Sayana*).

Vanejah, born in a forest (वनेजाः वनस्थे जायमानः—*Sayana*); born in the beam of rays (किरणसमुदाये जायते सः—*Daya.*).

Aktoh, of the night (मन्त्रोः रात्रेः—*Daya.*, मन्त्रवृत्ति रात्रिनाम—*Nigh.I.7*).

Ayam, अयं अग्निः, it stands for fire, which is beautiful and charming—*ranvah* रण्वः रमणीयः, and has been born in the midst of woods, वनेजाः ।

4. Dravith na dravayati daru dbaksat, as a goldsmith fuses a metal, the same way the fire burns timber (द्रविर्न । द्रविर्द्रवयिता स्वर्णकारः । स यथा स्वर्णादिकं द्रावयति तथा सर्वं वनं द्रावयति । मूर्तं दूर्तं सर्वं मत्स्यघातकरोत्पदः—*Sayana*).

Jihvam, flame (जिह्वां ज्वाला — *Sayana*); words or speech (वाणी—*Daya.*).

Dravith, one who fuses, like a goldsmith—*Sayana*; the mode by which—speech easily flows out (द्रवीभूतोच्चारणश्रिया—*Daya.*).

In this verse, we have been told that as a goldsmith fuses gold and the rest, so Agni reduces the wood to ashes. On this Wilson remarks : Perhaps something more than simple fusion of metals is implied: the alchemical calcining or permutation of them, would be more analogous to the burning of timber or its reduction to ashes.

5. *Ayasaḥ na dharam*, the edge of iron or a metal. The word *dhara*, धारा, is also a synonym of speech (वाङ्मयम्)—Nigh. I.11; also *Daya*.

Ayas, has here the force of the Latin *ferrum* (*Wilson*); it stands for gold or metal in general (*Daya*); an article like an axe made of iron also (यथा, यद्येवमयस्य परस्मादेर्धायां प्रक्षेप्तुं कामस्तीक्ष्णीकरोति सद्यत्—*Sayana*).

7. *Supatni*, the two who have a brilliant husband, this may be Agni or Indra (*Wilson*), (सुपत्नी शोभन पतिके—*Sayana*; शोभनः पतियोगोस्ते—*Daya*).

A *rodasi vasuna dam*, having subjugated the foes, fills up earth and heaven with wealth (रोदसी घावापुषिवी वसुना घनेन दम् धत्स्मच्छत्रून् दमयन् धा दुरयति—*Sayana*; घनेन यो दमयति तम्—*Daya*).

8. *Dhayabhih*, by those who can hold or can provide support (धायोभिः धारकैर्धृषीर्षा—*Daya*); a support and hence a horse (धारकैरस्यैरिषि—*Sayana*).

Rbhurna, like the sun; like the man of wisdom. (ऋभुर्न सद्य भासमानः सूर्य इव—*Sayana*; मेधावी—*Daya*).

Hymn-4

For verse 7, see Nir. I.17.

1. *Samana*, battle (समनमिति संग्रामनाम—Nigh. II.17); समनं = समना (विमन्तेराकाशदेवः—*Daya*); with speed or with willing mind; also *yajna* (समानं मन्यन्ते अस्मिन् देवानिति समनो यज्ञः—*Sayana*).

2. *Canah*, food (वनः घनं—*Sayana*; घन्नादिकं—*Daya*).

Visvayuh, full life; food, the life-sustenance of all (विश्वायुः पूर्णायुः—*Daya*; सर्वेषां जीवनहेतुर्वाः—*Sayana*; आयुः, घन्नायाम्, food, Nigh. II.7).

3. *Inoti*, pervades all with light, illuminates (इत्यति ऽवशिष्यकर्मा—Nigh. II.18; इनोति भासा सर्वं ध्याप्नोति सोऽयम्—*Sayana*; इनोति प्राप्नोति—*Daya*).

Na, like; directly (इव, यत्स्युपमाशेषस्य सम्प्रत्यये प्रयोगः—Nir. VII.31—the particle of comparison is here used in the sense of 'directly', as 'place it directly here', cf. Rv. I.88.19—यावन्नासदृपसो न प्रसीक्य—*as long as the birds of beautiful wings wear directly*).

Pannayanti, celebrate (पन्नयन्ति स्तावयन्ति—*Daya*).

Asnasya cit, सनस्य चित्, of the dispersed evil beings (आपकस्य चित्—*Daya*); आपनशीवस्यापि सनस्यारे; the pervader, of *raksas* and the like—*Sayana*; may be a proper name—*Wilson*.

5. **Rastri**, the master; the lord (राष्ट्री ईश्वरः, राष्ट्रीतीश्वरत्नाम—*Nigh*. II.22, like *aryah*, *ntyutvan* and *ina*; राष्ट्रः राज्यं, तद्वान्; राष्ट्री ईश्वरनामैतत्—*Sayana*).

6. **Arkaib**, by the piercer like a bolt (अर्कः वज्रयच्छेदकः; अर्क इति वज्रनाम, thunderbolt—*Nigh*. II.20); by the sunrays (अर्चनीयैः किरणैः—*Sayana*).

7. **Indram na tva savasa devata vrayum prnanti**—This line is quoted by the *Nirukta*, I.17, in refuting the idea of those who think that one should not study etymology, since in the verse itself we have the characteristic marks—like *Indra*, like *Vayu*, the gods fill thee with strength.

Arkasokaih, by the clarification of cereals etc. (अर्कसोकैः अन्नादीनां शोधनैः—*Daya*); with sacred praises (अर्चनीयैः पूजनीयैः शोकैः शोभितमिदं; अर्कसोकैरर्चनीयैः प्रशस्तैः शोचिकरणैः स्तोत्रैः साधनपूर्वैस्त्वां संश्रजामहे, with excellent illuminating praises; it may also be an epithet of *agni* with *yukta* understood, endowed with or possessed of excellent radiance,—*Sayana*).

Hymn-5

1. **Visvavarani puravarah**, sought of many, acceptable of all (विश्ववाराणि विश्वैः सर्वैरेषीमानि पुरवारः बहुभिर्वृतः स्वीकृतः—*Daya*).

2. **Para-anika**, पुराजगौक, with multiforms (पूर्वजगौक, बहुज्वाल—*Sayana*); with many armed forces (पुरुष्यनैकानि सेनानि यस्य तत्सम्बद्धो—*Daya*).

Yajniyesah, capable of undertaking the duties of sacrifice (यज्ञियासः यज्ञानुष्ठानं कर्तुं योग्याः—*Daya*); the adorable deities (*Wilson*); the householders who perform the sacrifice (यज्ञार्हा यजमानाः—*Sayana*). According to *Wilson*, the sense implied by *Sayana* is obviously incompatible with what follows.

4. **Sanutyah**, residing in a secret place; abiding in secret (सन्तुत्यः । सन्तुत्यन्ति हितवान् । सन्तुहिते देवे वर्तमानः सन्—*Sayana*); one having the intermediate secrets of knowledge, or a person of excellent nature

(सन्तुत्यः निगितान्तहितेषु सिद्धान्तेषु भवः साधुर्वा—*Daya*). Sanutah is a synonym of *nirnitantarhita*, Nigh.III.29, सन्तुतरिति निगितान्तहितनाम ।

Tapistha tapasa tapasvan tapa—Most resplendent, blazing with radiance, with your own imperishable flames consume him who injures us. Dayananda refers these words to a man of austerity, who leads a life of dedication and sacrifice, and eliminates everything which is vicious. (तपा तापय तपस्वीभव या, तपिच्छ भवितुयेन तपः, तपसा अह्नय्यमप्राणायामादिकर्मणा—*Daya*).

6. **Tayam**, speedily; with quickness, क्षुप्रमितिभिप्रनाम—Nigh.II.15

Hymn-6

1. **मण्डा**—मण्ड For verse 5, see Nir. IV. 17

Kṛṣṇayamam, the dark-pathed (कृष्णयामं कृष्णवर्त्मनि—*Sayana*); the one by whom the path has been made attractive (कृष्णा कविता यामा येन तम्—*Daya*).

Rusantam, white-coloured (रुसन्तं श्वेतवर्णं—*Sayana*); inflicting injury (हिंसन्त—*Daya*); brightshining.

Viti, by shine; by sacrifice (वीती वीत्या कान्तेन यज्ञेन—*Sayana*); by pervasiveness (वीत्या व्यापका—*Daya*).

Vatajutesah, speedy like wind (वातजूतासः वायुरिववेगवन्तः—*Daya*); fanned or impelled by wind (वातेन प्रेरितः—*Sayana*).

Navagrah, the rays, newly radiated out, fresh rising (नवग्राः नूतन-ग्रमनास्ते रश्मयः—*Sayana*; नवीन गतयः—*Daya*).

4. **Ksam vapanti**, कां वपन्ति, shear the earth, burns up the plants on the earth, (कां वृषिणीं वृषिं वपन्ति मुण्डयन्ति—*Sayana*); literally shave the earth, since plants are like the hairs of the earth; put seeds into the earth (*Daya*).

Yatayamanab adhi sanu prsneh, displaying its own point or flame upon the summit of the mountains upon the earth (पुष्पेः शिखराभ्यामा मूलेः । अग्निं त्वपरि सानुं समुच्छ्रितं देशं पर्वताग्रादिकं प्रति यातयमानः स्वकीयवर्णं व्यापारयन्—*Sayana*); Wilson sees in these lines an allusion to the eruption of volcanoes.

5. *Dayate vanani*, consumes the forests (The Nirukta quotes this passage to show that the word *dayatih* (दयतिः) has several meanings: (i) to protect as in *Kathaka* Sam. XIX.3—नयेन पूर्वं दयमानाः स्वाम (let us protect the old with new); also Yv. XXVIII.16; (ii) to give or to divide (Rv. I.84.7—य एक इद् विदयते वसु, who alone here distributes wealth); (iii) to burn as in Rv. VI. 6.5—दुर्वं तृभोर्दो दयते वनानि (Irresistible, dreadful, he burns the forests); (iv) to slay, as in Rv. III.34.1—विददमुद्वयमानी वि शत्रून् (the treasurer-knower slaying his foes).

7. One can appreciate the repetition of *citra* (चित्र) in the first half of the verse and *candra* (चन्द्र) in the second half.

Hymn-7

For verse 6, see Nir. VI.3.

1. A *janayanta Devah*, gods, Nature's bounties, who generates agni; the word may also mean priests who generates fire by attrition (देवाः स्तोतार ऋत्विजो देवा एष वा; वा जनयन्त यज्ञाग्निमुच्येन धजोजनन्, श्ररप्योः सकाशाद्दत्तादयन्—*Sayana*; विद्वांसः जनयन्ति—*Daya*).

2. *Nabhim yajnanam*, the bond of sacrifices; the link of rituals, the centre of all dedicated virtuous actions (यज्ञानां ज्योतिष्मदादियज्ञानां नाभि नहन् बन्धकं तथा—*Sayana*, सत्यक्रियाययानाम् मध्यमार्गं—*Daya*).

5. *Yat jayamanah pitroh upasthe*, when born on the lap of fathers (यत् यदा त्वं पित्रोः प्राणापृथिव्योः उपस्थे उपस्थानेऽन्तरिक्षे—*Sayana*); i.e. born in the midspace, the *antariksa*; to Dayananda, the parents are the learning, the *Vidya* and the preceptor, *acarya* पित्रोः जनकयोस्त्रिं विद्याऽऽचार्ययोः उपस्थे समीपे).

Vayunesu, on the paths (वयुनेषु गन्तव्येषु मार्गेषु—*Sayana*); all disciplines of knowledge from that of the earth to that of the supreme Lord (पृथिवीमारम्भ परमेश्वरपर्यन्तानां विज्ञानेषु—*Daya*).

6. *Vayah-iva rurubuh sapta visruhab*, here according to Nir. VI.3, *visruhab* means waters or streams (विरुहं प्राणो भवन्ति, विस्रवणात्), from flowing, (*vi*+*sru*). The seven streams grew like branches (यथा शाखाः इव सप्त संप्रगभीताः सप्तसंख्याः वा, विरुहः नद्यश्च गंगायाः, वरुहः रोहन्ति—*vayah* = branches, *sapta* = flowing or seven in numbers, -*visruhab*—rivers (like the Ganga etc.—*Sayana*). Again *vayah*=birds (यथा इव पक्षिण इव—*Daya*).

This refers to the cosmic sacrifice in which the sun (the celestial fire) causes vapours to rise from the oceans (just as smoke rises from the fire-ritual); and finally they condense in the form of rain, which floods the flowing channels of rivers. This again gives rise to the mis-concept that the smoke that rises from sacrificial fires becomes clouds in the atmosphere, where rain falls and rivers are filled (see Wilson).

Hymn-8

For verse 4, see Nir. VII.26.

1. *Jatavedasah*, *vaṣvanaryaya agnaye*, the three stand for fire or agni; *jatavedah* = one who knows all that is born (जातवेदसः जातानां वेदिदुर्बस्वनराप्ते:—*Sayana*); the one existing amongst the born (जातेषु विद्यमानस्य —*Daya*.); one who knows all that is in the creation (see our notes on I.44.4). The *Unadi Kosa* refers to *jatavedah*, *sarva-vedah*, and *visva-vedah* in a group (*unadi*, IV.228).

The *Nirukta* (VII.19) has the following passage of significance : From what root is *Jatavedah* derived ?—He knows all created beings (जातानि वेद ; also ज्ञातानि वेद—*Bṛhaddevata*, II.30; प्राणो वै जातवेदाः, स हि जातान् वेद *Ait. Br.* II.39); or he is known to all created beings (जातानि वेदं विदुः); or else he pervades every created being (पाते जाते विद्यत इति वा); or he has all created beings as his property or wealth (जातवित्तो वा, जातघनः); or he has all created beings as his knowledge i.e. discernment (जातविद्यो वा जातप्रज्ञानः) । The *Nirukta* here refers to an untraced *Brahmana* passage : that because as soon as he was born, he found the cattle, that is the characteristic of the *Jatavedas* ; and also, therefore in all seasons, the cattle move towards Agni—यत् तज्जातः पशून्निन्दत, सृज्जातवेदसो जातवेदस्त्वम् । तस्मात् सर्वांश्चतून् पशवोऽग्निमभिषर्षन्ति—(*Mait.Sam.* I.8.2). For *Jatavedas*, see *Rv.* I.99.1. May we press Soma (i.e. dedicate our entire devotion) for the *Jatavedas* (to the all knowing God). He takes us across troubles like a river by means of a boat (जातवेदस्ते सुनवाम सोमम्) ।

There is another Vedic verse (X.188.1); प्रनूनं जातवेदसमश्वं हिनोत वाविमम् । इदं नो बहिरासवे ॥ May you impel *Jatavedas*, the strong horse, to sit on this our *barhih*. With your actions, you impel *Jatavedas*, who pervades everywhere, or else, it may be a simile, i.e. *Jatavedas*, who is like a horse, may he sit on this *barhi* (grass) In the ten books of the *R̥gveda*, there is but a single hymn, containing three stanzas in the *Gayatri* metre, addressed to *Jatavedas*. But, the *Nirukta* further says, whatever is addressed to Agni, is also addressed to *Jatavedas* ; not only the terrestrial Agni but also the upper two lights (the lightning and the Sun) are also called *Jatavedas* (तदेतदेकमेव जातवेदस्यं नापते तृषं दधत-

मीयु विद्यते, यत्तु किञ्चिद्वाभेयं तज्जातवेदसानां स्थाने पुन्यते । स न मन्येतायमेवान्नित्यप्येते उत्तरे ञ्जोतिषी जातवेदसी उप्येते सतो नु मम्यतः—See ञ्जु त्वं जातवेदसं—here the sun is Jatavedas (I.50.1)—Nir. VII.19-20.

The Nirukta discusses the term *vaisvanara* in details (VII.21) : From what root is *vaisvanara* derived ? For, he leads all men : विस्वान-राय नयति ; or all men lead him (विस्व एनं नरा नयन्तीति वा) ; or else, *vaisvanara* may be a modified form of *visvan-ara* (विस्वान्+अर), i.e. who pervades all created beings. Who have in Rv.I.98.1 (वैश्वानरस्य सुयती स्वाव) ; may we continue to be the grace of *vaisvanara*, for he is the august sovereign of all beings. Since the very inception, he is taking excellent care of the entire universe. Vaisvanara accompanies (or stretches) with the rising sun (सतो जातो विस्वमिदं वि पथे वैश्वानरो यवते सूर्येण)—born from this world, he surveys the entire universe.

The authorities also say, that the *vaisvanara* is the atmospheric fire (उत्तरो वैश्वानरः । मम्यत इत्याचार्यः । वर्षकर्मणा ह्येनं स्तोति—Nir. VII.22), and therefore, seers praise him with regard to the phenomenon of rain ; for we have that the *Vaisvanara*. Agni killed the demon (*vytra*), shook the waters, and shattered *sambara* (वैश्वानरो दस्युमनिर्जपन्तां सञ्जुनोत्काप्य सव सन्धरं वेत्—Rv.I.59.6) ; i.e. he releases waters from the clouds and sends it down.

The *vaisvanara* is not only the fire of the midspace, it is of the celestial region. In this connection, the Nirukta quotes a passage from the Aitaraya Brahmana (VIII.9) also, the Kausitaki Brahmana (IV.3), meaning, that the oblation assigned to *vaisvanara* is distributed in twelve potsherds, for his function is twelvefold (मयापि वैश्वानरीयो द्वादशकपालो षडति । एतस्य हि द्वादशनिष्ठं कर्म, and there is another untraced passage : that Aditye verily is Agni *vaisvanara*, (सतो वा मादित्योऽग्निर्वैश्वानरः). We have further a liturgy (निरुक्ति), addressed to *vaisvanara*, the sun : वा यो वां मात्स्या पृथिवीम् (untraced quotation in the Nirukta). Further we have a Chandomika Sukta (छा-सोमिकं सूक्तं), addressed to *vaisvanara*, as the sun; he shone present in heaven (दिवि पृथो यरोचत). There is another Havispantiya Sukta, (हविष्पान्तीयं सूक्तं, the libation to be drunk) addressed to *vaisvanara*, the sun (X.88).

The terrestrial fire is verily regarded as *vaisvanara*, so says, Sakapuni. These two upper lights are called *vaisvanara* also. The terrestrial fire is called *vaisvanara*, because it is engendered from them (i.e. from the upper lights). But how ?—where the lightning fire strikes a place of shelter, it retains the characteristics of the atmospheric fire, i.e., flashing in waters and becoming extinguished in solid bodies, as long as that object is not seized upon. But as soon as it is seized upon this very terrestrial fire is produced, and becomes extinguished in water, and blazes in solid bodies.

The Nirukta then argues, how the terrestrial fire could be related to the celestial fire, i.e. the sun. We have. The sun having first revolved towards the northern hemisphere, a person holds a polished white copper or crystal, focusing the sun-rays in a place where there is some dry cow-dung, without touching it : it blazes forth, and this very terrestrial fire is produced. (अपादिह्यात् । उदीचि प्रथमसमावृत्त आदित्ये रुक्मं वा अग्निं वा परिपृश्य प्रतिस्वरे यत्र शुष्कगोमयम् संस्पृश्यन् धारयति तत्त्वदीयते । सोऽग्रेणैव सम्पद्यते । Also see. Rv. I.98.1 (वैश्वानरो यतते सूर्येण—i.e. *vaiśvanara* stretches with the sun. But the sun cannot stretch together with his own self. A particular thing stretches together with something different only. One kindles this fire from this world, the rays of that one becomes manifest from the other world. Having seen the conjunction of their light with the flames of this terrestrial fire, we had the above remarks (that the *vaiśvanara* stretches with the sun).—Nir.VII.23.

Dayananda derives the word in several ways: the sun is so called because it is the illuminator of the entire world (वैश्वानरस्य सर्वस्य विश्वस्य प्रकाशकः); the one who leads the entire world is also *vaiśvanara* (यो विश्वान् सर्वान् यदार्चान् नयति); a world citizen (विश्वेषु नरेषु विराजमानः); one glorified everywhere (विश्वस्मिन् प्रकाशमानः); and the world-leader (विश्वस्य नायकः) ।

4. "The mighty seized him at the lap of the waters; the tribes, attended on the king worthy of honour. The messenger brought agni from the sun, *matarisvan* brought *vaiśvanara* from afar." According to Nir. VII.26, seated in the lap (उपस्थे), means in the bosom of waters, i.e. in the mighty world of the atmosphere (महत्पुनरिहसोकं), the groups of mighty atmospheric bounties seized him like tribes who wait upon the king. Worthy of honours, having panegyrics addressed to him, or worthy of respect (or worthy of adorations), whom the messenger of gods brought from the shining one, the sun, who drives away darkness, who impels all things and who is very far. (Alternatively) the seer called *matarisvan*, the bringer of this *vaiśvanara* fire. The *matarisvan* is air; it breathes in the atmosphere, or moves quickly in the atmosphere. (Nir. VII.26).

Hymn-9

For verse 1, see Nir.II.21.

The entire hymn is devoted to the mysteries of creation, and the divine light of the Supreme.

1. "The black day and the white day, the two regions roll on with (activities) worthy of knowledge. As soon as born, the *vaiśvanara* agni, like a king, has overcome darkness with high light."

Kṛṣṇam abah, arjūnam abah, कृष्णं महः, अर्जुनं महः—black and bright days. Here the black day is night; the white day is bright day.

Vedyabhih—worthy of knowledge, i.e. which should be known (Nir.I.21).

2. Na aham tantum na vijanami otum na yam vayanti sam-are atamanah. Sayana refers to two interpretations of this line, the first one by traditionalists (*saṃpradaya-vidah*), and the second one by metaphysicists (*atma-vidah* or the vedantins). In this line we have a figurative allusion to the mysteries of sacrifice (*yajña*), or of creation as such. According to the traditionalists, the threads (*tantu*), of the warp are the metres of the Vedas, and those of the woof (*otu*) are the liturgic prayers, and ceremonial, the combination of which two is the cloth or sacrifice.

According to the other interpretation, alluding to creation, the subtle elements are the threads of the warp and the gross ones are those of the woof, and their combination is the universe.

Now who is *putrah* (पुत्रः) here i.e. the son belonging to the upper region, and who is *pitrah* (पितृन्), the father belonging to the lower region i.e. born after the creation. Metaphysically, in creation, the lower self (the souls) are the children, and our Lord, the creator is the father. This may be referring to the mystery of the first son born without parents.

Putrah, the son, the man (पुत्र. मनुष्यः—*Sayana*); the virtuous, the giver of happiness (पुत्र. पवित्रः कृपयदो वा—*Daya.*).

Avaraha, the terrestrial fire (of the lower region) fire (अवरेण अस्तात् पश्चिन्नात् अतमावेन वैश्वनराग्निना वृक्षिष्टः सन्—*Sayana*).

Parah, of the upper region, the sun (परः परस्तादमुष्मिन् लोके अतमानो यः गुरुस्तस्य—*Sayana*).

No man, however, taught by a father born after creation can rightly know anything previous to his birth, either in this world or in the other.

3. Anyena pasyan, contemplating the world under a different manifestation; or as the sun whilst upon earth Agni (*vaiśvanara*) is manifest as fire.

The supreme creator alone knows the threads of warp and woof. He is the protector of ambrosial water, the seed of life, whilst one moves in the cycle of life, both above and below; from lower species to higher and vice versa.

5. *Dhruvam jyotih*, the steady light; the light is that of the Supreme Lord, with whose light, the entire creation throbs with life (तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति—Svet. Up. VI. 14); the light of knowledge, that emanates from within, from the Lord seated in the innermost cavity of our hearts.

Mano javistham, with speed greater than that of mind (see मनेजदेकं मनसो जवीयो—Isa. Up. 4).

Jyotir nṛhitam, see यो वेद निहितं गुहायां परमे स्वीयम् Taitt. Ar. VIII. 1; also तद्देवा ज्योतिषां ज्योतिरायुर्होषासत्तन्मृतम्—Br. Up. IV. 4.16.

Hymn-10

2. *Mamata*, see earlier references; attachment, self-possession (I. 152.6—*mamateyam*); mother of Dirghatomas, highly spiritual (ममता नाम ब्रह्मादिवी दीपंतमसो माता—*Sayana*).

5. *Puruvajabbih*, with abundant viands; with abundant understanding and human efforts (पुर्ववाजभिः बहुज्ञानपुर्वपार्यं युक्तभिः—*Daya*.; बहुपत्नी.—*Sayana*).

6. *Bharadvajesu*, in offerings of nutritious viands. See I.59.7; Nir.III.17, Bharadvaja is called from being brought up (भरणाद् भारद्वाजः) from the root $\sqrt{\text{bhr}}$; also the persons who bring up by supplying food etc. (भरद्वाजेषु ये वाजानन्तादीनि भरन्ति तेषु—*Daya*.).

The seer of the hymn is Bharadvaja, of the family of Brahhaspati. *Satau*, in battles; in life struggles (सतौ संग्रामे—*Daya*.); Nigh.II.17 गूर सतौ=भाजसतौ=सङ्ग्राम=battle)

7. *Satahimah*, सतहिमाः=सतं वर्षाणि=शतवर्षः शतं; full hundred years (lit. one hundred winters; one hundred rainy seasons; one hundred autumns). (सतहिमाः शतं हेमन्तान् संवत्सरान्—*Sayana*). For *Satahimah*, see I.73.9; II.1.11; VI.4.8; 10.7, 12.6; 17.15; 24.10; ix.74.8.

Inubi, may go away (the evils or evil persons go away) (वि दनुहि विविधं दनुहिष्यान्नुहि—*Daya*.; सयय—*Sayana*), and *ila* (इला) or speech or food may increase. (इला वाचमनं वा—*Daya*.; इला=वाहनाम्, Nigh I.11;=अन्ननाम्, II.7)

Hymn-11

1. **Agni, mitra, varuna, maruts, nasatyas**—See earlier references. For *Agni*, (I.1.1); *Mitra* (I.2.7), *Varuna* (I.2.7) and also our Introduction, (Vol.I. p. 147-156); for *Maruts* (Vol.I.p.187); for *Agni* see Nir.VII. 14-17, for *Varuna*, Nir.X.3-4; for *Mitra*, Nir.X 21-22)

Agnih, अग्निः—Its sphere is the earth (Nir.VII.5); he is the foremost leader (अग्निः कस्मात्, अग्रणीर्भवति); he is led foremost in the sacrifices (अग्रं यज्ञेयं प्रणीयते); he makes everything to which it inclines, a part of himself (अग्रं नयति सन्नमयमान.); he is a drying agent (अग्रोपनो भवतीति स्वीलाप्यो वि, *Sthaulasthivi*); it does not make wet; it does not moisten (न यनोपयति न स्नेहयति). Again, it is derived from three verbs (*Sakapuni*): from going, from shining or burning and from leading (स्मिन् अग्रयातेभ्यो अग्रत इति प्राक्पूर्णिः । इतात्, from going; अस्ताद् दग्धाद् वा, from shining or burning; नीतात् from leading); he indeed takes the letter *a* (अ) from the root *i* (इ) to go, and the letter *g* (ग) from the root *anj* (अञ्ज्), to shine or *dah*, to burn; with root *ni* (नी), to lead as the last member. (Nir.VII.14).

Mitra, मित्र—*Mitra* is so called because he preserves from destruction (मित्रः प्रसीते । ज्ञायते); or because he runs measuring things together (√मी) (संमिन्वानो द्रवतीति वा); or the word is derived from the causal of the verb *mid* (√मिष), to be fat (मेदयतेर्वा). See—पितो अनाम् पातयति—(Rv.III.59.1; Nir.X. 21.22).

Varuna, वरुण—*Varuna* is so called because he covers (√वृ)—(वरुणो वृणोतीति सतः—see नीचीनवारं वरुणः—Rv. v.85.3)—Nir.X.3-4).

For the dyad *Mitra-Varuna*, see our Introduction, Vol.I.p.155, Nir. VII.10.

Nasatya, absence of untruth or vice or of vicious actions (नासत्योऽप्रविचमानासत्याश्चरणो—*Daya*.); the leaders of truth or the two having truth as their nature; or born of nose; another name of twin—asvins (नासत्यासत्तस्य नेतारी सत्यस्वभावानेव वा नासिका प्रभवो वाग्विभवो—*Sayana*).

4. *Pañca janah*, five persons, one the *yajamana* and four priests (जनः = मनुष्याः, ऋत्विग् यजमान सप्तधा, *yajamana* and the four priests—*Brahma*, *udgata*, *hota* and *adhvaryu*—*Sayana*); the five vital *pranas* (पञ्च प्राणाः—*Daya*).

5. *Surye na caksuh*, just as the eye in the sun; just as the light of the sun makes the eyes to function ((यथा सूर्ये सर्वस्य श्रेयक मादित्यं प्रकाशकं तेजः भवति तद्वत्—*Sayana*).

Hymn-12

For verse 4, see Nir.VI.15.

1. *Todasya*, of the pain or trouble of the one distressed or tormented (तोदस्य व्यथायाः—*Daya*.) *todah* is *yajamana* or the institutor of sacrifice who undergoes the pain of austerity (तुद्यते तपसा पीड्यत इति तोदी यजमानः, तस्य—*Sayana*).

3. *Todah adhvān na*, like the sun on his path.

Todah is distress or torment (तोदः व्यथनं—*Daya*); also the sun, the giver of light (तोदः सर्वस्य श्रेयकः सूर्यः, स इमांश्च नि स्वभावेऽन्तरिक्षे भवति चोत्तरे प्रकाशते—*Sayana*).

Adroghah na, like the one, not liable to be distressed or harmed (प्रदोषो न प्रदोष्यन्—*Sayana*), or it may imply the vital air, the non-injurer or the sustainer or all, i.e. the wind (प्राणरूपेण सर्वेषामद्रोघा नायुरित आदृष्टः—*Sayana*); or free from avarice or malignancy, (प्रदोषः प्रोद्वहतिः न ह्य—*Daya*).

4. *Etari na*, like worth having (एतरी प्राप्ताव्य इव *Daya*); *etari* is *goer* (एतरि गन्तरि—*Sayana*); like praises which being present in a man soliciting, going, or applying to another, are the yielders of great pleasure (वाचमानेपुष्टे विद्यमानानि स्तोत्राणि यथात्यन्तं सुचकराणि—*Sayana*).

Susaib, by the pleasure giving prayers (सुसैः सुखकरैः स्तोत्रैः—*Sayana*); by strength etc. (वसादिभिः—*Daya*).

Usrah pita-iva jarayayi yajuaib, like a procreating bull, (*Agni*) has been generated with sacrifices. Here *usri* means father or cow-father, i.e. the bull उग्र इव गोपितृत्वादि यस्यः—Nir. VI.15); just as the father pro-

creates or takes care of the child, or like a bull (पिता पालयिता पालनां जनको योत्रो दूगम इव—*Sayana*), impetuous in act as the bull (the progenitor of calves).

Hymn-13

2. *Tvam bhagah nah*, you with the enjoyable splendour or you who art adorable (भवः भवनीयः त्वं नः भस्मर्ष्य—*Sayana*; भवः भवनीर्धनवर्धः नः पत्माकं—*Daya*.).

3. *Sajosa naptra apam*,—you associated with the grandson of the waters; it refers to fire or to the lightning, born of clouds or waters (नप्ता न पतयिता पुत्रेण मध्यमस्थानेन वैद्युताग्निना सजोय संगत.—*Sayana*); consentient with the grandson of the waters (*Wilson*).

6. *Vihayah*, the great ones (विहाय=बहु—*Nigh.* III.3)

Hymn-14

6. The repetition of the verse VI.2 11

Hymn-15

2. *Bhṛgvaḥ*, enlightened sages (भृगवः विद्वंसो मनुष्याः—*Daya*.).

Vitahavye, in the offerer of oblations (name of a *maharṣi*, —*Sayana*). If applied to *Bharadvaja* (meaning a spiritually enlightened person), this will be an appellative, he by whom oblations are offered. See the next verse.

3. *Vitahavyaya Bharadvajaya*—one of the two can be taken as the appellation of the other: Then, *bharat*=bearer: *vaja*=oblation or food or strength. *Vita*=offered, *havya*=oblation (to *Bharadvaja*, by whom is offered oblation; or to *vitahavya*, the bearer of the oblation (or of food or of strength). For one who has obtained the obtainable (वीतहव्याय प्राप्त प्राप्तव्याय—*Daya*.); for the one who has attained enlightenment (मृद्वाजाय वृत्तिहाय—*Daya*.)

5. *Etasasya*, of the horse (*Nir.* I.114; *Mahidhara*, Yv. XVII.10; एतस्य घवस्त—*Daya*.); of *Etasa* (a ṛsi of this name. *Sayana*).

A horse or a brahmana (derived from *eti* one who goes or reaches (एति प्राप्नोतीति एतसः—एतसः, एतसो or एतसा; एतससो एतससोऽपरः नाव—Unadi III.149). See also the following references:

एतस, *etasah*, I. 121.13; 168.5; II. 19.5; V. 31.11, 81.3; VII. 63.2; 66.14; IX. 16.1; 64.19; 108.2; X. 53.9.

एतसम्, *etasam*, I. 54.6; 61.15, IV. 17.14; 30.6, VIII. 1.11; 6.38; 50.9, IX. 63.8.

एतसस्य, *etasya*, VI. 15.5

एतसा, *etasa* VIII. 70.7

एतसे, *etase*, V. 29.5

एतसेभि, *etasebhih*, VII. 62.2, X. 37.3; 49.7

11. Yajnasya va ni-sitim va ut-itim va

Nisitim=continuously being sharpened (नि-ति-तौक्ष्ण्यं—*Daya.*), perfection, accomplishment (निश्चिन्ति.—संस्कार—*Sayana*); utitim—rising, coming up (उदिति उदय—*Daya.*); going up or over (उदग्गमन—*Sayana*).

15. Compare it with VI. 2.6. (repetition of एतिता तरेम ता तरेष तवावता तरेष).

16. Urnavantam etc. The Aitaraya Brahmana (I. 28) has the following : कुलायमिव ह्येतद् यज्ञं क्रियते यत्तत्तुदारवा-परिष्मृतो गुग्गुलुगन्धमुका. सुमन्त्रि तेजनादि; with this as an authority, *Sayana* amplifies thus : the altar is built up like the nest of a bird, *kulaya*, with circles, *paridhayavah*, of the wood of the *khayar* or *devadaru* in which *avtsambandhah ramavisesah*, sheep's wool (*ayllomani*) and fragrant resins, the materials of incense (*guggula-dhupa-sandhanam*) are placed (etc. *utiaravedyam sthapitah samhharah*) these appurtenances are placed in the northern corner.

(ऊर्णविन्तम् ऊर्णास्तुकायन्तं, योनिम् उत्तरस्येदिनक्षणं स्यात्, तौक्ष्ण्यं योनिम्—कुलायिनम् । कुलायो योनिम्, तत्सदृशं गुग्गुलुवादि संभारैर्गोपितम् । पृथक् तत् व्याप्यमाणानुपुनम्—*Sayana*).

17. Ankuyantam amaram, wandering deviously, but not bewildered, *Sayana* refers to the legend of Agni's attempting at first to run away from the gods (देवैभ्यः पलाययन्). (पंकुयन्तं कुत्तिमञ्जनं गमनं पंकु-

1—*Sayana*); one with characteristic marks, (संक्रयन्तं यस्मिन्नाङ्कूनि प्रसिद्धानि चिह्नानि प्राप्नुयन्ति—*Daya*.). (सङ्क्रयन्तं=सङ्क्रयन्तं—चिह्नायामिति दीर्घः).

19. *Asthuri no garhapatyani*—*Asthura* is unstable cart (अस्युरि अस्थिरं यानं—*Daya*.). *Sayana* regards *sthuri* as one-horse cart or waggon which brings either the *soma* plant or fuel; and hence *asthurt* would mean a non-one-horse cart, that is a cart with a full team, and metonymically its contents, or a full supply of what is wanted for a perfect sacrifice, such as children, cattle, riches (अस्युरेति पुत्रपशूयनादिभिः सम्पूर्णम्).

Hymn-16

1. This becomes the second verse of the Samaveda (I.2) and also II.824. O adorable Lord, you are the invoker of comic sacrifices, the well wisher of everyone of us, and hence, may you, along with all Nature's bounties (or along with enlightened people) bless the menfolk in general. (*Daya*.)

2. *Jihvabbih*, with words full of wisdom and humility (जिह्वाभिः विद्यावित्तमयुक्तामिर्वाग्भिः—*Jihva*=*vak* Nigh I.11)

3. *Adhvanah*, roads, highways; *pathah*, lanes (small paths) (अध्वनः मल्लमार्गात्; पथश्च सूक्ष्ममार्गश्च—*Sayana*). The highways and also the narrow paths of life. May the Lord put us on right paths when we travel in life; the confused traveller, or the *yajamana*, may be directed to the right path (यज्ञमार्गात् ज्ञप्तं यजमानं पुनस्तं मार्गं प्रापयेत्—*Sayana*)

4. *Bharata*, the sustainer (not the son of Dasyoma, named as *Bharata*; *bharatah vajibhih* (cf. *bharadvaja*).

Dvita, in the twofold capacity, i.e. bestowing what is wished for and is undesired and vicious (अनिष्ट and दुष्टि; द्विताद्विद्विषमिष्टं प्राप्यनिष्टपरिहाररूपेण द्विषामिन्—*Sayana*).

5. *Divodasaya*, for the fulfiller of the cherished desires (दिवोदासाय कननोदस्य पदार्थस्य दात्रे—*Daya*.)

Bharadvajaya, for the enlightened and spiritual person (भारद्वाजय पुनर्विज्ञानाय—*Daya*.); *Bharadvaja* (भारद्वाज) is so called from being brought up (from वृत्; भरद्वाद् भारद्वाजः Nir.III.17).

7. *Svadbyah marttassah*, the devoted mortals, pious men (स्वाद्य = नृऽमाद्यः; ये सुष्ठु सदादा व्यायन्ति:—*Daya.*).

9. *Manurhitah*, the benefactor of men (मनुहितः मनुष्याणां हितकारी—*Daya.*); appointed by Manu (मनुनाहितोऽस्ति—*Sayana*).

Vahnib vidustarah, the most wise bearer of oblations (वह्निः त्विषां पोषा विदुषदर, प्रतिशयेन विद्वान्—*Sayana*).

Asa, by mouth, by flame (आसामुखेन—*Daya.*; आत्मेनास्य मूत्रया ज्वालया—*Sayana*).

10. The first verse of the Samaveda (I.1), and also II.10.

11. Samaveda II.11; Yv. III.3; one amongst the three verses, used in putting three fuel sticks to fire in the ritual.

Angirah, the performers of fire-ritual; the enlightened ones (अङ्गिरः विपुषिष वसन्मानः—*Daya.*); also O adorable, the one like fire (अङ्गिरः अङ्गारमिव गुणयुक्त अङ्गाररूप आङ्गिरसः पुत्रवान्—*Sayana*).

Angiras was born in live coals (अङ्गारयेवङ्गिराः); live coals are so called because they leave a mark, or they are bright (अङ्गारा अङ्गनाः अङ्गनाः) Nir.III.17

13. For the verse, see also Sv.I.9; Yv. XI. 32.

Atharvan, the name of the Sage (*Sayana*); the non-injurer (अथर्वः अहिंसकः—*Daya.*); also *prana* or vital breath (*Mahidhara*).

Puskarat-adhi, from the midspace (पुष्करात् शन्रिज्ञात्—*Daya.*; Nigh. 1.3); from the lotus-leaf (पुष्करादधि पुष्करपत्रे). Agni is generated by the attrition process, using two dry wood-sticks (विरमन्वत्).

Rajapati made manifest the earth on the *puskaraparna* or the lotus-leaf (पुष्करपत्रे हि राजपतिमूनिमप्रययत्; तत्पुष्करपत्रे प्रययत्—*Taitt. Br. I. 1.3.6*). Since the lotus-leaf supported the earth, it may be termed the head (मूर्ध) or the bearer (वापतः वाहकान्) of all things.

Puskara may be water also (*Mahidhara*): vital air (*atharvan*) extracted fire or animal heat from the water (आणं सदकसकायादीनि निर्वोषेण यपितवान्—*Mahidhara*).

All the priests (वापतः) churn thee out of the head or top (पूजो) of the wood of attrition (*Mahidhara*).

See also Taitt. Samhita (V.1.4.4)—त्वामने पुष्करादधीत्याहु पुष्करपर्वं ह्येनपुष्पमितममिन्दतः ।

Inspired by this verse, the seer Atharvan for the first time in human history produced fire by attrition process ; and thereafter, the clan of fire-technicians came to be known as the *angirasas* (अङ्गिरसाः).

16. *Itarah*, by others, the modern one (इतराः सर्वाचीनाः—*Daya.*) ; the prayers by *asuras* or demons (इतराः असुरैः कृताः स्तुतयः—*Sayana* ; cf. अन्व इत्येतन् गिर इत्यसुरा ह वा इतरा निरः—Ait.Br.III.49. The word *itarah* refers to the speech of the opponents of gods.

Indubhih, by the rays of the moon or by the Soma-creeper (इन्दुभिः सोमलताभिश्चन्द्रकिरणैर्वा—*Daya.*).

18. *Aksipat*, the destroyer or distresser of the eye (अक्षिपत्=अक्षिजत्=अक्षि+पत् ; अक्षयोः पातकं विनाशकं—*Sayana*) ; but Dayananda derives the word as अ+क्षिपत्, throws out (अक्षिपत् क्षिपति).

Nemanam, of food materials; of cereals (*Nema=anna*, Nigh. II.7—*Daya.*) ; to *Sayana*, *nema* denotes a small quantity (अल्पमात्रं); *nemanam vaso*, O giver of dwellings to humble votary.

Vanavase, please accept (यन्वसे सम्मज—*Daya.*).

19. *Divodasasya*, of the giver of light ; of the enlightened one (दिवोदासस्य प्रकाशदातुः—*Daya.*).

25. *Napat*, one who dose not fall (नपात् ना न पतति—*Daya.*); the son of Bala (बलस्वपुत्रः—*Sayana*).

27. *Aratih*, the non-liberal giver; the miser (भरातोः न विवरे रातिर्दानं येषु तान् कृपाणान् विरोधिनः—*Daya.*) ; assailants (भरातोः काश्चित् शत्रुसेना—*Sayana*).

Aryah, Lord (अर्यः स्वामी—*Daya.*) ; but according to *Sayana*, those who go along with the hostile group (अर्यः शरोनभिगन्तोः) : *aryah aratih*, hostile assailants.

30. **Brahmanaskave**, the preceptor of the Veda (ब्रह्मणः कवे वेदस्य वक्तः—*Daya.*); articulator of prayer (स्तुतिरूपस्य मन्त्रस्य कवे कावयितः मन्त्रयितः—*Sayana*). Agni (fire) is said to articulate sounds: mind excites the fire of body, that in turn excites the vital airs together, and they, passing into the breast engender articulate sounds. (मनः कायमग्निमाहृति स श्रेयसि मासतम् । मास्तस्तुरसि चरन् मन्दं जनयति स्वरम्—Panini Siksā 6-7); or perhaps from some Smṛiti).

35. **Matub-pitub**, mother and father, i.e. earth and heaven (cf. धौदः पिता पृथिवी माता—I.191.6).

Agni is said to be the father or fosterer of his parent heaven, by transmitting to it the flame and smoke of the burnt offerings.

39. **Purah**, in front; in advance (पुरः पुरस्तात्—*Daya.*); the three cities of demons (मासुरी तिस्र. पुरीः). Sayana regards Agni and R̥udra, as the destroyer of the three cities, (*Tripura*) on the basis of such texts as स्रो वा द्यवर्णिः (Taitt. Br. II. 1.3.1); देवासुरा वा द्युलोकेषु समन्तर (Ait. Br. I. 23).

42. This verse and the preceding (41) are recited when the fire, that has been produced by attrition is applied to kindle the *ahavantiya* (Ait.Br. I.16).

43. **Manyave**, for anger (मन्यवे क्रोधाय—*Daya.*); to the *manyu*; to the sacrifice (मन्यवे मन्यते मष्टश्चत्वेन देवानन्नेतिमन्युर्यागः । तदर्थं तानश्वाय रये युष्वेति—*Sayana*); *manyuh* is synonymous with *yagah* (but not in Nighantu). See also Yv. XIII. 36. चम्यतेऽसौ मन्युः, शोकः क्रोधो वा—Unadi III. 20.

47. **Uksanah**, vigorous or virile (उक्षाणः सेवन्समर्षाः—*Sayana*; सेवकाः—*Daya.*).

Rsabhasah, the best, the excellent (श्रेष्ठपाशः उत्तमाः—*Daya.*); bulls (*Sayana*).

Vasah, the cherished ones (वशाः काययमानाः—*Daya.*); cows (*Sayana*).

May your (*te te*) relations be virile, excellent and cherishing (*uksanah rsabhasah vasati*)—*Daya.*

Hymn-17

3. एवा = एव (विपातस्य चेति दीर्घः) ।

Pratuatha, like the old, as of old (प्रतुथा प्राचीन एव—*Daya.*; drink it, the Soma, as if old (प्रतुथा प्रतान् पुराणान् सोमान् यथा पिव—*Sayana*).

Brahma pahi, may you protect the Veda (ब्रह्म वेदं—*Daya.*; listen to our praises and prayers (ब्रह्म प्रत्नामिः कृतं स्तोत्रं श्रुतिं दधु—*Sayana*).

6. **Angirasvan**, the possessor of vital breaths (अग्निरस्यन् अग्निस्तो बहुविधा. प्राणा विष्टले यस्मिन्—*Daya.*).

Usriyabhyah, from the rays (उस्रिमाभ्यः किरणेषु.—*Daya.*), for the cows for their liberation (उस्रिमाभ्यः गोभ्यः । या निबन्धयितुमित्यर्थः—*Sayana*) ; you have liberated the cows from the fold.

Aurnoh, have opened (*dydha*) strong (*durah*) doors (*urvat*) from the fold. (gah utsrja) have liberated cows—*Sayana*.

7. **Pratne matara yahvi rtasya**—the old and mighty parents of Rta or eternal truth (प्रत्ने पुरातन्यो मातरा मातृव्यमान् यद्वर्षी, यद्वी महर्षी ऋतस्य सत्यस्य वाग्म्यस्य सकाशात्—*Daya.*); (यत्तो महर्ष्यो महर्ष्यो; the ancient parents, the offspring of Brahma, i.e. rtasya = brahmanah, यद्वृ = यद्वत्, son or offspring, Nigh. II.2). So we may have the following interpretations : (i) the old and mighty parents of sacrifice (*Wilson*), (ii) the ancient parents, the offspring of *Brahma*—*Sayana*.

8. We have a legend, that when all gods ran away, only Maruts were left to assist Indra. This verse refers to this conflict. Here *devas* or gods are the five sense organs and Maruts are vital breaths. Indra is the self. [See Ait. Br. III.16 (XII.5). See our Introduction, vol.I. p. 190].

11. **Pacat satam mahisan**, dress for thee one hundred buffaloes or male animals (*Sayana*) ; पचत् पचेत् पतं पतयंक्ष्याकान् महिमान् महतः—*Daya.*; महिप्=महत्मान्, great ones—Nigh. III. 3), ripens hundred of great things for the benefit of people—*Daya*.

Trini Saransi, the three streams ; the three cups or vessels called *ahavanis* for holding Soma, which has been purified or filtered into the pitcher, the *dronakalasa* (*Sayana*).

The three streams flow towards the three regions, terrestrial, midspace and the celestial, or in our physical, vital and mental complexes.

14. **Vajaya sravase**, ise raye, for mobility or strength, for sustenance, for food and for wealth. The first three are more or less synonymous (*sravase* = *sravanaya*, for reputation—*Daya.*).

Hymn-18

1. **Carsanīnam**, pertaining to people (पर्यणोनां प्रचानां सम्बन्धिनं—*Sayana*).

2. **Manusinam**, of men, of people, मनुः = Lord, who knows His entire creation (मन्वते चराचरं जगज्जन्ममर्त्यमिति मनु ईश्वर, and also one learned in disciplines of knowledge (मनुतेऽवबुध्यते चास्तमिति मनुः विद्वान् राजर्षिः—*Daya*); or Unadi I.10).

In the Veda, one who knows is *manuh*, *manusi* (बाहुतकत्—‘नन’ धातोरपि । मन्वते जानासीति मनु, मनुषी—Unadi II.119). Also pertaining to Manu (मातृषीयां मनोः सम्बन्धिनीनाम्—*Sayana*).

Kṛstīnam, of the cultured, of men (*Daya*.); of people, of the institutor of sacrifice (कृष्टीवा मनुष्याणां—*Sayana*).

3. **Dasyun**, of the vicious, like thieves and teasers, those who deal in wicked actions (दस्यून् दुष्टान् चोरान्—*Daya*.); कर्महेतूनाम् जनान्—*Sayana*); impious foes, See I.117.21 for *arya* and *dasyu*.

Kṛstīb, persons like sons and slaves (कृष्टी. पुत्रदासद्वीन्—*Sayana*).

Aryaya, कार्यय for the son of *arya*, सयं, or Lord, or the person holding property (Nigh. II.22, Nir. VI.26), कार्य ईश्वरस्युतः; also a *dvija*, the twice-born (कार्यय द्विजाय—*Daya*.); कर्मकृते अनाय, the one engaged in a sacrificial act—*Sayana*).

In this verse, the devotee begins to question the attributes and powers of Indra; in the succeeding verse he expresses his belief in their existence. (*Wilson*).

8. For *cumuri*, *dhuni*, *pipru*, *sambara* and *susna*, see earlier notes. According to *Sayana*, these are *Asuras* or demons. (*asura*=clouds also).

Cumurim, the eater; one who indulges in rich food (चुमुर्नि शक्तायं—*Daya*.).

Dhunim, noise-monger (धुनि धुनिशब्दं—*Daya*.).

Piprum, the pervading one, the widely spreading one (पिप्पु व्यापनशीलं—*Daya*.). See notes on I.51.5.

Sambaram, the clouds, the one by whom one chooses out for himself the pleasure (सम्बरं चुपं कृणोति येन तं मेघं—*Daya*). See notes on I.51.6.

Susnam, the drier; the absorber (सुप्तं शोषकं—*Daya*). See notes on I.51.6.

13. **Kutsa**, **ayu**, **atithigvan** and **turvayan**—see earlier notes.

कुत्सः,	kutsah, I.106.6 ; IV.16.10 ; X.40.6.
कुत्सपुत्रम्,	kutsa-putram, X.105.11.
कुत्सवत्सम्,	kutsa-vatsam, X.105.11.
कुत्सस्य,	kutsasya, II.14.7.
कुत्सम्,	kutsam, I.33.14, 51.6 ; 53.10 ; 112.9 ; 23 ; 174.5 ; 175.4 ; IV.26.1 ; V.31.8 ; VI.18.13 ; VII.19.2 ; VIII.1.11 ; 53.2 ; X.49.3.
कुत्साय,	kutsaya, I.63.3 ; 121.9 ; II.19.6 ; IV.16.12 ; 30.4 ; V.29.10 ; VI.20.5 ; 26.3 ; VIII.24.25 ; X.49.4 ; 99.9 ; 138.1.1.
कुत्सेन,	kutsena, IV.16.11 ; V.29.9 ; VI.31.3 ; X.29.2.
आयुम्,	ayum, I.31.11 ; 53.10 ; VI.11.4 ; 18.13 ; VIII.53.2 ; X.20.7.
तुर्वयाण-	turvayanah, X.61.2.
तुर्वयाणम्,	turvayanam, I.53.10 ; 174.3 ; VI.18.13.
अतिथिग्वम्,	atithigvam, I.53.10 ; 112.14 ; IV.26.3 ; VI.18.13 ; VIII.53.2 ; X.48.8.
अतिथिग्व्याय,	atithigvaya, I.51.6 ; 130.7 ; VI.26.3 ; VII.19.8.
अतिथिग्वस्य,	atithigvasya I.53.8 ; II.14.7 ; VI.47.22.

Kutsam, strong and steady as a thunderbolt (*Daya*). See I.112.9.

Ayum, the life (आयुं जीवनं—*Daya*).

Atithigvam, one who goes to *atithi*, the guest (अतिथिग्वं, योजयिषीन् गच्छति तं—*Daya*.; also अतिथीनागमिगन्तारं दिवोदासं च शम्बरान् ररक्षिष—*Sayana*). See note on I.51.6.

Turvayānam, one possessing fast-moving vehicles (तुर्वयाणं तुर्यं शीघ्रगामि यानं यस्यास्तां—*Daya.*) ; or the fast moving Divodasa (त्वरितगमनं दिवोदासं) to whom Indra gave the spoils of Sambara (इन्द्रः शम्बरं हत्वा तस्य घनानि दिवोदासाय ददौ—*Sayana*).

Hymn-19

For verses 1 and 10, see Nir. VI.16-17 and VI.6 respectively.

1. (i) **Aminah saḥobhāh**, uninjuring by efforts (अमिनः अहिंसकः सहोभिः बलैः—*Daya.*) ; uninjurable by hostile efforts (सहोभिः शत्रुबलैः प्रमिनः अहितनीय—*Sayana*). Also immeasurable, great or invulnerable with forces (अमिनोऽनितयातो महान् भवति, अम्यमिते वा Nir. VI.16). See also Yv. VII.39.

(ii) **Uta dvibarha aminah saḥobhāh**—dvibarhah means one who is great in two, i.e., the atmospheric and celestial regions (द्विवर्हा द्वयोः स्थानयोः परित्युदः । अम्यमे च स्थाने उत्तमे च—Nir. VI.17)—And the doubling great immeasurable with his strength.

10. **Ikse, thou rulest** (ईक्ष ईक्षिषे Nir. VI.6); **I see** (ईक्षे पश्यामि—*Daya.*).

Ikse hi vasva ubhayasya rajan, thou rulest. O living over the treasures of both the worlds indeed ; sovereign who rulest over earthly and heavenly riches (हि यस्मात् कारणात् हे राजन् राजगानेन्द्र त्वम् उभयस्य पार्थिवस्य दिव्यस्य च यस्यः घनस्य ईक्षे ईक्षिषे—*Sayana*).

Dayananda interprets ubhayasya, of both, as of the king and his people (उभयस्य राजाप्रजास्यस्य).

Hymn-20

1. **Nah daddhi**, gives us ; it is not mentioned what to give us ; there is no substantive in the text. According to *Sayana*, it alludes to a son, *puṛam*, which is metaphorically the riches of a family (इन्द्र त्वं स पुत्रं न अस्मभ्यं दद्वि देहि; रविः पुत्रस्य धनम्—*Sayana*).

Sunah, the son ; **sahasah sunah** the son of strength, an attribute to Indra. (सहस्रः सूनो बलस्य पुत्रः—*Sayana* ; सूनो सत्पुत्रः सहस्रः बलात्—*Daya.*).

2. *Devebbih*, by gods; by the enlightened ones. Also by praises of gods (देवेभिः देवैः स्तोतृभिः—*Sayana*; since a deity becomes strong, being praised with *stotras*.).

Abim vṛtram, the cloud widely spreading (अहिं नेषं वृत्रं प्राच्छादकं—*Daya*.); the destroyer *vṛtra* (अहिं प्राचर्य हन्तारं वृत्रं प्रवृत्रं—*Sayana*).

4 *Dasa-onaye kavaye*, दशज्ज्ञोणये कवये, from the wise man offering many oblations (a dative for oblativē), (दशोणये बहुहविष्कात् कवये भेदादिनः—*Sayana*).

For *dasoni* (दशज्ज्ञोणि), see also verse 8 of this hymn; the name of an *asura* according to *Sayana*.

Dasa-onaye literally means, "less ten" (दशोनयः पस्तिगानि न्यन्तात्तन्धे—*Daya*.).

Panayah, the traders (पणयः ज्ययद्भस्त्रजः—*Daya*.).

Sasansya, of the strong (powerful) wicked (शुष्णस्य पशिष्ठस्य—*Daya*.).

Arkasatau, (मर्कः = मन्तानाम् = food, Nigh. II.7) in the division of food, etc. (मर्कंसातो मन्तादिविनाये—*Daya*.); *arkasati* is wherefrom the food is procured, i.e. from the battle (मर्कंसातो। मर्कोऽन्तं प्राप्यतेऽन्तिमन्तिमर्कंसातियुद्धम्—*Sayana*).

5. *Saryasya satau*, from the division of the sun सूर्यस्य सविदुः सातो सविषाये—*Daya*.); for the sake of worship of the sun (सूर्यस्य सातो भजने निमित्त-मुक्ते—*Sayana*).

Uru sah saratham kah, enlarged the common car for his chariot-
teer, *Kutsa* (सारथ्ये कुत्साय—उरुविस्तीर्य यथा नवति तथा कः प्रकरोत्—*Sayana*).

Kutsaya, for the one *smiting* with thunderbolt (कुत्साय वज्रप्रहारम्—*Daya*.); *kutsa* = *vajra*, Nigh. II.20.

Susnah, of the strong, of the wicked and strong (शुष्णः पशिष्ठस्य—*Daya*.).

7. *Piproh*, of *pipru*, of the pervading, of the reputed wicked (निप्रोः व्यापकस्य—*Daya*.); deadly deluding wicked.

R̥jīsvane, for the one who is straight forward (ऋजिस्वने ऋज्यादिगुण यज्ञेकाय—*Daya*.).

8. *Vetasam, tutujim, tugram, ibham*—According to Sayana, the names of *asuras*. See our earlier notes.

Vetasam, the pervading (वितसं व्यापनशीलं—*Daya*.).

Tutujim, the strong and powerful (तूतूजि बलवन्तं—*Daya*.).

Tugram, the receiver (तुषं प्रादातारं—*Daya*.).

Ibham, strong as an elephant (इषं हस्तिवमिव—*Daya*.).

10. *Puravah*, men, the singers of praises (पुखः मनुष्याः—*Daya*.), (स्तोतारः—*Sayana*).

Purukutsaya, for the one possessing good deal of weapons (पुरुकुत्साय बहुशस्त्राय—*Daya*.),

Saradib, शरदीः, belonging to *Sarad* (the name of an *asura*. —*Sayana*) ; belonging to the autumns (शरदीः ऋदि भवाः—*Daya*.).

11. *Usane*, for *usanas*, the son of *kavi* (काव्याय कविपुत्राय उपने उषानसे भागवाय—*Sayana*) ; for the cherishing poet and educated (उषाने कामयमानाय काव्याय कविभिः सुशिक्षिताय—*Daya*.).

Navavastvam, नववास्तवम्, name of an *asura* (*Sayana*) ; for the new dwelling (नववास्तवं नवीनं निवासम्—*Daya*.).

12. *Samudram ati praparsi*, etc. when you are crossed, having traversed the ocean, you have brought *Turvasa* and *Yadu*, both standing on the further shore (हे वीरेन्द्र, यत् यदा समुद्रं अति प्रतिशम्य प्र पपि प्रतीर्षीं यवसि, तदा समुद्रपारे तिष्ठन्तो तुवंसं यदुंश्च स्वस्ति क्षेमेण प्राय भषारयः—*Sayana*).

Turvasam, the one who is easily controlled (तुवंसं मयो वशयमनं—*Daya*.).

Yadam, man that exerts (यदं यत्नशीलं मनुष्यं—*Daya*.); the hard-working.

13. *Dhuni, cumuri*, words and enjoyments (धुनी धुमुरी ध्वनिः शब्दधनुः-*रुचिर्निरवली*—*Daya.*). According to Sayana, *Dhuni* and *Cumuri* are *asuras*.

Cumuri, allurements.

Dhuni, suppressed passions.

Hymn-21

For verse 3, see Nir. 5.15.

1. *Karoh*, of the technician, sculptor (कारोः किल्पिन—*Daya.*) ; also of the worshipper, the poet who recites and composes. (कारो स्तोत्रधरद्वानम्य सम्बन्धितः, related to *Bharadvaja*—*Sayana*).

3. *Na minanti*, they do not harm (any creature) (मिनन्ति हिंसन्ति—*Daya.*; किमपि प्राणिजातं न हिंसन्ति—*Sayana*).

Svadhavah, vocative; O the strong one (*Indra*) (स्वधावः बलवान् इन्द्र—*Sayana*; O the possessor of plenty of viands, बहुवन्तयुक्तः—*Daya.*).

Sa itame-vayunam tatanvat-suryena vayunavat cakara.

Here he spreads the unintelligible darkness; he made it intelligible with the sun. He spread unknowable darkness ; he made it knowable with the sun.

Here *vayunam* is derived from the root $\sqrt{\text{वे}}$, to string (वयुनं वेने, फलित्वा प्रज्ञा वा); it signifies desire or intelligence (Nir. V.14-15) *vayunam* = knowable, intelligible.

Vayunvat, intelligible ((वयुनवत् प्रज्ञावत्—*Daya.*; प्रकाशवत्—*Sayana*).

Avayunam, the unintelligible darkness (अज्ञानं अन्धकारस्थं—*Daya.*; अप्रज्ञानं अज्ञानं नाद्यनमित्यर्थः—*Sayana*).

6. *Brahmavahab*, those who procure wealth and viand (ब्रह्मवाहः ये ब्रह्म धनं धान्यं प्राप्नुवन्ति ते—*Daya.*; ब्रह्मनिर्मेन्दैर्बह्वीयः ; to be borne or conveyed by prayers—*Sayana*).

8. *Pitriṇam apib*, पित्र्यं भागि ; भागिः = यः प्राप्नोति, one who gets, who pervades (*Daya.*) ; as the kinsmen of our forefathers (पितृणां संगिरतां भागिः धनुः—*Sayana*).

10. Purasaka, O one with abundant strength and power (पुस्तक बहुशक्ते—*Sayana* ; *Daya.*).

11. R̥tasapah, partakers of sacrifice (ऋतसापः ऋतंयज्ञं त्युगन्तः—*Sayana*) ; the adherent of truth and law (ऋतसापः य ऋतेन सत्येन सपन्ति—*Daya.*).

Ye manam cakrah aparam dasaya — (i) who rendered Manu victorious—*Wilson*; ये च देवाः दहाय शत्रूणामुपक्षयाय मनुं राजसि उपरं दत्तुणामुपरिपदे= चक्रुः हृतवन्तः or (ii) who made Manu the *rajarsi* over, (iii) or the over-comer of enemies or of the *Dasyus*—*Sayana*).

Manu, the rational man (मनुं मननशीलं ननुष्यं—*Daya.*).

Uparam; like a cloud (उपरं मेघनिव—*Nigh.* I.10).

Dasaye, for overcoming the enemies (दहाय शत्रूणामुपक्षयाय—*Daya.*).

Hymn-22

For verses 2 and 3, see Nir. VI.3

2. Naksat-dabham taturin parvatesham, नक्षत्रदधामं ततुरि पर्वतेऽश्वान्— who strikes the approaching opponent, who is swift and who dwells on mountains.

Here *naksat-dabham* means one who strikes down any man who approaches (नक्षत्रदधामं यश्नुवानदामन्); or who strikes down by means of a weapon which can reach all (पश्यन्नेन दध्नोतीति वा)—*Nir.* VI. 3. See also *Av.* XX, 36.2.

3. Yah askṛdhoyuh ajarah syah-van. He whose life is not short, who is undecaying, and who is brilliant; *askṛdhoyuh* means one whose life is not short. The word *kr̥dhu* is a synonym of *śhort*; it is mutilated (यस्क्रुधोदृष्टव्यायुः । कृत्विहि ह्रस्वनाम् । निकृत्तं भवति—*Nir.* VI. 3); *Rv.* XX.36.3)

6. Mayaya vavṛdhanam, growing in strength by the cunning *Maya* ; by guile or deception (but no mention of what guile or cunningness—*Wilson*) ; by wisdom (मायया व्रजया वायुवानवर्धमानम्—*Daya.*).

Parvatens, by cloud (पर्वतेन सेपेन—*Daya*. ; पर्वताः सेपः ; Nigh.I.16); the one having many layers ; with one's weapons or thunderbolt (पर्वतेन धनु-पर्वणा स्वकीये नयुधेन वज्रेण—*Sayana*). See R.v. I.80.6, वज्रेण शतपर्वणा ।

8. **Brahma-dvise**, the hater of the Supreme Lord, or of the Veda or of the prayer (ब्रह्मद्विषे यो ब्रह्मेश्वरं वेदं वा द्वेष्टि सस्मै—*Daya*.; ब्राह्मण द्वेष्टे सप्तसादये; the hater of Brahmins, i.e. the *raksas* ; ब्रह्मद्विषं दम्भुमित्यपः—*Sayana*).

10. **Nabusani**, pertaining to man ; of man (नाहुषाणि मनुष्य सन्त्यन्वोनि—*Daya*., *Sayana* ; also नहुषा इति मनुष्यनामसत्, (name of a man—*Sayana*).

Aryani, persons of the group of twice-born (आर्याणि द्वितृकृतानि—*Daya*.); persons engaged in noble work (आर्याणि कर्मयुक्तानि—*Sayana*).

Dasani, the people of labour group (दासानि दासकृतानि—*Daya*.; persons engaged in vicious or ignoble works (दासानि कर्महीनानि मनुष्यकृतानि—*Sayana*). An Arya belongs to the highest family, *dasa* to the lowest whilst the one of the middle group is *nahusa*.

11. **Madryadrik**, coming towards me (मद्रयद्रिक् मवदिनुपः—*Daya*.; *Sayana*) ; come to our presence.

Hymn-23

1. **Some sate**, at the time of the Soma (a devotional passion) being effused.

Some=of the grandeur (सोमे ऐश्वर्ये—*Daya*.).

2. This verse is to be read in conjunction with the preceding verse ; it has no verb ; the verb "come" should be brought from the verse while interpreting: "when Soma is effused, so do thou come" (*Wilson*).

6. **Brahmani**, praises, prayers ; wealth and riches (ब्रह्माणि स्तोत्राणि—*Sayana* ; वनानि—*Daya*.).

7. **Gorjikam**, milk products like curd, etc. (गोरक्षणीकं गोमिच्छार दध्यादिकं—*Sayana*), anything that places sense organs on the right track (याव इन्द्रियाणि श्रुतीकानि सरलानि यव तं—*Daya*.).

9. **पुनजः**=पुनत (संहितायामिति धर्मः—*Panini* VI.1.70)

Hymn-24

For verse 3, see Nir. I.4

Taturis, the slayer of enemies (ततुरिः शत्रूणां हृषिकः—*Sayana* and *Daya.*).

3. **Vrksasya nu te puruhuta vayah.** This phrase is reproduced in Nir I.4 to illustrate the use of the particle *nu* (नु). The word *nu* has many meanings: In the sentence “इदं नु करिष्यति” (therefore, he will do it), *nu*=therefore, used in assigning a reason; in “कथं नु करिष्यति” (how pray he will do it?), *nu* is used in asking a question; in “नन्वेतदकार्षीत्” (has he really done it?), again the question. *nu* is also used in the sense of comparison: in “यस्य नु वे पुष्पव वयाः” (of thee like the branches of a tree, a widely-invoked one).

Vayah, branches. The word is derived from the root *vi* (√वी) to move: branches are so called because they move in the wind (वयाः घात्या वेदे: । पातायना भवन्ति—Nir. I.4).

Sakshah (साक्षाः) are so called (branches) because they rest in sky (साक्षाः शमयाः । शक्नोतेर्वा—Nir.I.4).

4. **Sakah**, energies; they who are energetic; (साक्षाः शक्तिवन्तः—*Daya.*); abilities.

Parusaka, accomplishers of many acts (पुरुषाक बहुवचन—*Daya.*, बहुकर्मन्—*Sayana*); used for Indra.

Gavammlva srutayah samcaranhi, as the paths of milch cows are everywhere going together (a simile).

Srutayah, paths (श्रुतयः मार्गाः—*Sayana*) ; movements (श्रुतन्त्यः—*Daya.*)

Vatsanam na tantayah, like the tethers of many calves. -

Tantayah, the long strings or ropes or tethers which bind many calves (तन्त्यः तन्तिनां दीर्घप्रसारिता रज्जुः यत्र निषर्तयिष्याम्यदमनि बहुवो यत्ता वच्यन्ते—*Sayana.*) ; widely-stretching (cords) (तन्त्यः विस्तीर्णाः—*Daya.*).

5. *Anyat adya karvaram anyat svah; asat ca sat*—Indra does one act today, another differently tomorrow, both good and evil, welcome and unwelcome, *karvaram*, act (कर्वरे कर्तव्यं कर्म—*Daya*.; कर्मनामैवत्—*Sayana*). When Indra brings down rain to us, it is his good act, but when we have the disasters by lightning, it is an unwelcome act. (अतश्च अशुभं अकृतिपातनादिकं सत् कर्मणादिकं शोभनं कर्म च—*Sayana*).

Hymn-25

2. *Abhih*, with these (protections or forces, *भानि*: रक्षाभिस्तेनाभिर्वा—*Daya*.); by these praises (अस्मदीयानि: स्तुतिभिः—*Sayana*).

Visvah abhiyujah visucih aryaya visah aya tarih dasih—All the servile races everywhere abiding.

Visucih, abiding everywhere residing (विपूची: सर्वतो विद्यमानाः—*Sayana*; व्याप्तुवतीः—*Daya*.). On this Wilson funnily remarks: "as if the anti-Hindu population occupied most parts of the country."

Aryaya for the noble persons (आर्याय उत्तमाय जनाय—*Daya*.). For the *yajamana*, the institutor of sacrifice (यज्ञाधिकर्मकृते यजमानाय—*Sayana*).

Visah, people in general, countrymen (विशः प्रजाः—*Daya*.; *Sayana*).

Dasih, maid-servants (दासीः सेविकाः—*Daya*.; कर्मणापक्षपक्षिणीः—*Sayana*; ladies debarred from work; the servile race.

Hymn-26

3. *Amarmanah*, imagining himself invulnerable (अमनसः समंहीनमात्मानं मन्यमानस्य सम्बरस्य—*Sayana*) of the one devoid of mortal or sensitive and weak parts. (अविद्यमानानि सर्वाणि यस्मिंस्तस्य—*Daya*.).

4. *Vetasave*, for *vetasa*, the one of abiding glory. (वितस्वे व्याप्तैस्त्वयं—*Daya*.). According to *Sayana*, the name of a *Raja*, of whom Indra is the ally against *Tugra*, whom he has slain for the sake of *Vetasu*.

Vrsabham, according to *Sayana*, this is also the name of a prince; strong, the showerer (वृषभं वृत्तिष्ठं—*Daya*.).

5. *Rajim*, a row (रजि=पङ्क्ति—*Daya*.; a maiden of this name or a kingdom (एतस्या कन्या वा राज्यं वा—*Sayana*).

Cumurim, allurements ; see VI.20.13

Dabhtsye, the killer of pains (दभीतये दुःखं हित्वाय—*Daya*.; name of a seer, *rajarsi*, (दभीतये एतन्नामकाय राजर्षये—*Sayana*).

Pithinase, for the one who has the nose as that of *pitth* (पिथसे पिथीव नासिका यस्य तस्यै—*Daya*. (*Raji* is bestowed upon *Pithinasa*—*Sayana*).

Sasthim, Sahasra, sixty thousand, i.e. a very large number (numerous armies and sanguinary conflicts):—*Sacya*, by the contrivance ; by act or exploit (सस्य प्रसया—*Sayana* ; प्रसया कर्मणा वा—*Daya*.).

Hymn-27

1. According to *Sayana*, the seer (the devotee) expresses his impatience at the delay of reward of the praises : in the next verse, he sings his recantations. The questions are raised in this verse and answered in the next one.

2, 3. *Indrah*, the well-versed physician (इन्द्रः पूर्णविदो वंद्यः—*Daya*.); the self, the lower self, see the next verse (इन्द्र न किं इदमे इन्द्रियं ते—*Nor*, *Indra*, thy *indriya*—i.e. thy power, characteristic of thine, has been ever seen).

Indriyam, being the characteristic of the self, the five sense organs are also known as *indriya*; the potentiality (इन्द्रियं सामर्थ्यं—*Sayana*).

4. *Varasikhasya*, of the one possessing a good tuft (वरसिखस्य वराश्रेष्ठा शिखा यस्य तस्य—*Daya*.); the name of an *asura* (*Sayana*) ; but may be the name of a tribe or people (*Wilson*).

5. *Abhi-avartine*, to the circum-ambient (अभ्यावर्तिने अभ्यावर्तितुं शीलं यस्य तस्यै—*Daya*.); a king of this name (*Sayana*).

Cayamanaye, for the noble doer (चायमानाय सत्कर्त्रे—*Daya*.).

Vrcivatah, of the one who is the dispeller of ignorance (वृचीवतः वृचिरिच्छाघ्नं प्रकर्त्तुः यस्य तस्य—*Daya*.); the first-born of the sons in the family of *Varasikha* (verse 4) (वृचीवान् नाम वरसिखस्य कृतीत्यन्तः पूर्वः । उद् गोत्र-जान् वरसिखस्य पुत्रः—*Sayana*).

Hariyuplyayam, wishfully cherished by the intellectual or enlightened persons (हरिपूषीयायां हरीन् मूनीमिच्छत पीयायां पानक्रियायाम्—*Daya.*); the name of an uncertain river or city (*Sayana*); the parking stand for horse-carriages or station for horses where they get water and grass.

6. **Yavyavatyam**, derived from *yava* or barley; the army well-fed on barley and cereals (यव्यावत्यां यवे यथा यस्याः पाका विद्यन्ते यस्यां सेनायाम्—*Daya.*); the same as hariyupiya (बभ्रावत्यां पूर्वोक्तायां हरिपूषीयाम्—*Sayana*).

Vrcivantah, full of ailments and diseases —*Daya.*; sons of Varasikha वरसिखस्य पुत्राः—*Sayana*).

7. **Srajayaya**, to the King Srajaya (*Sayana*); for the grower, also for production (सृज्ययाम उत्पादनाय—*Daya.*).

Turvasam, the intelligent man ((तुर्वचं मनुष्यं—*Daya.*); the name of a king (*Sayana*).

Daivavataya, for the one belonging to Devavata, a descendant of Devavata; for King Abhyavartin (*Sayana*); for the sciences of upper atmosphere ((देववाताय विद्ययावृक्षितानाय—*Daya.*).

8. **Dvayan rathinoh vimsatim gah vadhumentah**—two damsels riding in cars and twenty cows; (being in pairs, having women together with cars : twenty animals, (ययुमतः स्त्रीयुक्तान् द्वयान् विपुत्रयुक्तान् विंशतिं विंशति-संघसाकान् गाः ययुन्—*Sayana*).

Also the pair of people and army (द्वयान् प्रपासेनापनान्; ययुमन्तः प्रवस्तावन्तो विद्यन्ते ययन्ते—*Daya.*). Also the gift consisted of twenty pairs of oxen, yoked two and two in chariots (*Wilson*).

Parthavanam, of the descendants of *Prthu*, related to Abhyavartin (*Sayana*); of the king, with widely spreading dominion (पार्थवानां पृथो विस्तीर्णानि विपानां प्रपादां राज्ञां—*Daya.*).

Abhyavrtti, the victor surrounding from all sides (यय्यावर्त्ती यं विवेदुमव्यावर्त्तते सः—*Daya.*).

Hymn-28

The entire hymn is a praise of cows and their reverence.

2. *Abhinne kbilye*, in an inaccessible fortress, not to be breached by enemies; (पश्चिमे ऋद्धिरनेवे चित्स्यो विलम्बप्रतिहतं स्थानम् । तदेव चित्सम् । स्थायिको यत् । अन्यैर्गन्तुमशक्ये स्थले, a place inaccessible to others—*Sayana*; पश्चिमे एकीभूते म्यन्तारे चित्स्ये अण्येषु मने—*Daya*.).

4. *Arva*, like the horse, indulging in enjoyments (यवां मय्य हव षडिह्नीनो विपयान्ततः—*Daya*.).

Renn-kakatah, a well or water source full of sand; the dust-spurning (रेणुककटः रेणुकस्य रेणोः पायिबत्स्य रजस उद्भेद्यकः । कटिर्गण्डकर्म—*Sayana*); a heart full of ignorance like a well full of sand—*रेणुका कूप इवान्धकार हृदयः*—*Daya*.).

Sanskṛta-tram, to one who protects the one who treads on the path of virtue and improves (संस्कृतं यः संस्कृतं वायते रक्षति तम्—*Daya*.); going on the way of sacrificial consecration (विनतनादि संस्कार—*Sayana*).

Martasya gavah, the cattle of the man.

Gavah = cattle, and also milk and milk products. (*gauh* = milk products, Nir. II.5-6).

5. In the verse, we have a strong and charming personation of cows. *Dayananda* interprets the term *gavah* as cows, as rays, as words of wisdom (वेदवः, बुद्धिचिन्ता वाचः, and किरणः इव). The cow finally becomes synonymous with Indra,—such a cow to be cherished with heart and mind (हृदय and मनसा).

7. *Rudrasya*, of Rudra, the Supreme Lord, identical with Time (रुद्रस्य कासात्मकस्य परमेश्वरस्य—*Sayana*); also of the rudra who works with terrors, the terrible Lord (रोद्रकर्म कर्तुः—*Daya*.).

8. *R̥sabhasya refas*, with the vigour of the bull, the impregnator (शुक्लमस्य मवाभादधानस्य धूपमस्य—*Sayana*). The milk and butter which are required as nutrition are dependent upon the cows bearing calves.

Also with the vigour of the excellent one (शुक्लमस्य वेष्टस्य रेतसि वीर्ये—*Daya*.).

Hymn-29

1. *Mahab yantah su-mataye cakanah*, offering great praise and desirous of his favour. (महः महान्ति स्तोत्राणि—*Sayana*; महः महद् विज्ञानं—*Daya*.; मन्तः उपमन्तः, प्राप्नुवन्तः; शुक्लमे शोभनानुश्रुतिपका तवीया बुद्धिः; उत्तम प्रज्ञावै; alternatively,

महोमहस्तमं वस्तः अनुविष्टन्तः ; performing great worship ; सुमयये सुमति घोषनां स्तुति
घञानां शब्दयन्तः, sounding of uttering praise—*Sayana*).

2. *Yasmin-haste*, in whose hand ; *alternatively*, *haste* (hand) is derived from the root *han* (√हृन्), to strike : it is quick to strike (हस्तो हन्तेः, पाशुहन्ते Nir. I.7) ; thus "in whom the slayer of foes", (हस्ते हन्तयेति निन्त्र इत्यर्थः—*Sayana*).

3. *Vasannah atkam surabhm*, wearing a graceful and ever-moving form.

Atkam, ever moving form (पल्लं सततमनशीतमात्मोमं रूपं—*Sayana* ; all covering clothes (व्याप्तधीनं वस्त्रं—*Daya*).

Surabhm, graceful (सुरभिं प्रशस्तं—*Sayana*) ; well perfumed (सुगन्धं—*Daya*).

5. *Uti*, with the offerings (कृती कृत्वा उपकेण हविषा with satisfying oblation—*Sayana*) ; with means of protection (रक्षणाय विध्या—*Daya*).

6. *Hiri-siprah*, one with green or azure coloured chin, or nose (हिरिचिप्राः हिरिहस्ते चिप्रे हनुनासिके यस्य चः—*Daya*). This refers to the tint of sky.

एव = एव (विपातस्य चेति दीर्घः—*Panini* VI.3.135).

Hymn-30

For verse 3, see Nir. IV.17.

1. *Ardham it-asya*, the sun brightens only the half of the globe of the earth—*Daya*.; *alternatively*, a mere portion of Him is equal to both earth and heaven (यस्य इन्द्रस्य उभे रोदसी पाशापुमिभ्यो पदंमिद् पदंमेव प्रति । अत्येन्द्रस्यायौभागो आनापुमिभ्योः प्रतिनिधिर्भवति—*Sayana*).

2. *Dive dive suryah darsatab*, the sun was made daily visible (दिवेदिवे प्रतिदिनं नृवेणावृतः सूर्यो दर्शितः दशनीयः भूत भवति—*Sayana*), i.e. by Indra's breaking asunder the clouds.

3. *Adyncit na cit tat apah nadnam*, and today the function of the rivers is the same as it was in ancient times.

In this line, the words *nu cll* (नू चित्) is a particle, and is used in the sense of ancient and modern; *nu ca* (नू च) is also used in the similar sense. (Nir. IV.7).

Hymn-31

3. For *kutsa* and *susna* see earlier notes.

Kutsena, by thunderbolt (कुत्सेन दक्षेण—*Daya.*; Nigh. II.20).

Susnam, strength or power (शुष्प्यं वत्—*Daya.*). Nigh. II.9; also the one who dries or exploits; the name of an asura also (सशुष्पं शोषयितुम्-क्षयं प्रवत्तं शुष्प्यं सर्वस्य शोषकमेतत्संगमचूर्—*Sayana*).

For *Suryasya cakram*, chariots or wheels of the sun; see सुरस्यकं च चक्रं यज्जात योजसा (I.130.9) and सप्त पुञ्जन्ति रयमेक चक्रं (I.164.2).

4. For *dasyu*, *sambara*, *divodasa* and *bharadvaja*, see earlier notes.

Sambarasya, of the clouds; of the enemies hostile like clouds (सम्बरस्य श्लेषस्य शत्रोः—*Daya.*; Nigh. I.10).

Divodasaya, for the giver of enlightenment (दिवोदासाय विज्ञानस्य दात्रे—*Daya.*).

Bharadvajaya, for the possessor, or the acquirer or seeker of knowledge (भरद्वाजस्य विज्ञानं धर्त्रे—*Daya.*). Wilson comments on this verse thus: *Sambara* is more usually styled as an *asura*, and hence it would appear that *dasyu*, and *asura* are synonymous, so that the latter is equally applied to the unbelieving or anti-Hindu mortal inhabitant of India.

Hymn-32

1. *Tavase*, for the strength; for the strong or powerful (तवसे वताप—*Daya.*; तवसे तवस्विने वलवसे—*Sayana*).

Turaya, for the quick accomplisher; for the rapid (तुराय क्षिप्रकारिणे—*Daya.*; त्वरवाणाय—*Sayana*). Also see Sv. I.322, where the verse occurs with slight variations.

4. *Nivvabbhū*, with young ones (नीव्यानि: नवतराणि:—*Sayana*; this refers to mares according to *Sayana*). Also those who can provide everything worth having—(नीविषु प्रापक्षीयेषु यथाधि:—*Daya.*).

Paruvirabbhū, with numerous colts or young male horses (पुरुषोरानि: पुरुषां बहूनां वीरयित्रीभि: षड्वाभि:—*Sayana*); also with the armies which include a large number of brave young men (पुरुषो बहूवो वीरा यान् देनात्तानि:—*Daya.*). (With very new or young mares bearing male progeny of many—*Wilson*).

Girvanah (vocative), O, the one adored by praise-bestowing words or speech (गिरवण: य उतमानिवाग्भि: ऐव्यते तत्सम्बुद्धो—*Daya.*; गिरा स्तुता संमज-नीयेन्द्र—*Sayana*).

5. *Apah daksinatah*, the waters at the southern declination (दक्षिणत: दक्षिणायने जप: उदकानि—*Sayana*); i.e. at the commencement of the rainy season, when the sun has moved to the south of tropics; or on the southern or the right side in general (दक्षिणपार्श्वत: जप: जनानि—*Daya.*).

Hymn-33

2. *Vivacah*, men of various speech; they, of whom the speech has the form of many kinds of praise (विपाच: विविधा: स्तुतिरूपा वाचा येषां साधुता:—*Sayana*); they who possess speech full of various disciplines of knowledge—विविध विद्यायुक्ता वाचो येषान्ते—*Daya.*).

3. *Ubhayan amitran dasa vṛtrani arya ca*, you have destroyed both classes of enemies, both *dasa* and *arya* adversaries; i.e. destroyed the *dasas*, who are opposed to the prescribed conduct of duties, and the *aryas*, who are seriously following the rightful duties (*Sayana*); but according to *Dayananda*, having divided people into two classes, non-friendly (मनितान्) and *arya* (मार्वा), you destroy the non-friendly (मनितान् दुष्टान्दुर्बर्षीयकान्) and provide to the *arya* (मार्वा मनितानुत्तमान् जनान्) with the appropriate wealth (दासा दातव्यानि वृत्राणि जनानि)।

Dasa, things worth giving (दासा दातव्यानि—*Daya.*).

Vṛtrani, the wealth (वृत्राणि जनानि—*Daya.*; Nigh. II.10).

4. *Nemādhīta*, that which reduces the number to half (नेमधिता नेम यन्मोर्ध्ववाची-स्वीनेम द्वयधस्त्य—*Nir.* III.20 धर्मा: कश्चिपथा: पुरुषा ऽधोयन्त पृथिवि वैमधितव: संक्रामा:—*Sayana*).

Alternatively, the one who gives recognition to the virtuous in the group vicious and virtuous both (नेमधिता धामिकाऽधामिकयोर्मध्ये धामिकाणां महोत्तरः—*Daya.*).

Pṛtsu, in the battle, i.e. in the armies (पृत्सु संग्रामेषु सेनासु वा—*Daya.*).

Svarsata, very precious wealth for the sake of enjoying it (often the wealth, the spoils, of enemy—(स्वर्षता स्वः सृष्टुः श्ररणीयं घनं तस्य संगमनार्थम् —*Sayana*) ; the giver of pleasure (सुखस्य दाता—*Daya.*).

5. *Gosatamah*, from *ga* = speech ; *gosa*, the one who enjoy the benefits of speech (गोषतमाः ये वा घावः घनन्ति सेवन्ते ततोऽतिशयिताः—*Daya.*; *Sayana* is not clear—गवां संभृजतवमाः सन्तः)

Gosa, (गोष) is also dawn (*Wilson*).

Hymn-34

2. *Purubatah*, invoked of many (पुरुबतः बहुभिः सकृदः—*Daya.*).

Purugurtah, tried and tested for his efforts by many (पुरुगुर्तः बहुभिः सहमितः कृतपुरुषार्थकः—*Daya.*).

Paruprasastah, honoured by many ; superior to many (पुरुप्रशस्तः बहुपूज्यः—*Daya.*).

4. *Divi arca iva*, adorable for all worthy accomplishment (दिवि कमनीये पृथे व्यपहारे शर्षेण सतिश्रेय—*Daya.*) ; with reverence like adoration (*Wilson*).

Masa, with measure (मासा मासेन—*Sayana*) ; months (मासा चैत्राद्याः—*Daya.*).

Dhanvan, in the desert place, the dry sandy place (धन्वन् धन्वनि मरुदेशे—*Sayana* ; वायुकायुक्ते स्थले—*Daya.*).

Hymn-35

2. *Tridbatu gab*, earth which furnishes three noble metals, copper, silver and gold (त्रिधातु सृषणं रजतवाङ्गाणि श्रयोघातयो पिबन्ते यस्मिंस्तद् वाः पूर्णिवी—*Daya.*) ; or the three milk products furnished by cow,—milk, curds and butter (विघातु विघातुः क्षीरपदिपुतानां क्षमाणां घारमिधीः वाः—*Sayana*).

5. *Anyatha*, a different (course), i.e. consign him to death ; a course different from that of living being ; or do not do to the contrary (कदाचिदन्यथा मा कुर्याः—अन्यथ,—*Daya*.).

Durāḥ, door (दुरः द्वाराणि—*Daya*.) ; Sayana gives two meanings: doors and difficulty destroying enemies (दुरः विघ्नेषु दारयिता शत्रूणां । यद्वा दुरो द्वाराणि शत्रुसम्बन्धोनि विपटयस्त्वं) ।

Dhenoh, of the cow ; or the speech or praise (धेनोः वाचः—*Daya* ; Sayana gives both the meanings and hence alternative interpretations also).

Sukradughasya, giver of pure gifts (सुकदुपस्य दानानां निर्वन्तानां दोषवृत्तिरस्य ; and also शुक्लस्य यस्यो दोषघ्ना धेनोस्त्वया दत्ताया गोः सकाशात् मा निर्गच्छेयम्—*Sayana*).

Angirasan, supermost amongst the vital breaths (आङ्गिरसान् अङ्गिरःसु गानेषु साधून्—*Daya*.).

Hymn-36

2. *Syuma-grbhe dughaye arvate*, seizer of an uninterrupted series of foes (*syuma* from *sew*, सूयन्गृभे सूयन्ः सूयन्तु अविच्छेदेन वृत्तगन्तान्, i.e. uninterruptedly present, शत्रुनगृह्णते, to whom he seizes enemies ; दुघये । युधिहिंसाकर्मा, तेषां हिंसकाय, for their destruction (being lines or threads without interruption—*Sayana* ; सूयमाननुसूयान्गृह्णाति तस्यै दुघये हिंसकाय वयंते प्राच्याम्—*Daya*.).

5. The prefix *abhi* put for the compound verb *abhibhu* (अभि वभिशु) ।

Bhuma abhi, you prevail, or may we become from all sides, (भूम बहुतराणि अभि भवति—*Sayana*, अभि भवेम—*Daya*.).

Dyauh na, like the illumination, like the sun (योः प्रकाशः न इव—*Daya*.; योर्न सूर्य इव—*Sayana*).

Aryah, belonging to our enemy (अर्यः शत्रुः संबन्धीनि—*Sayana*; master, the controller (अर्यः स्वामी—*Daya*.).

Aso yatha nah, be to us no other; not be as to us (literal); may you become our own; in what manner, thou art especially or exclusively ours, so mayest thou be that, our property or friend (*Sayana*).

Hymn-37

For verse 3, see Nir. X. 3.

3. May the ever-running steeds, the chariot horses, who move in a straight line, bring the vigorous Indra, in a car of beautiful wheels, towards the old and the new food; lest the nectar of *vayu* be wasted (चित् न वायोः भयं वि दसेत्) ।

Vayu is the deity of the middle region; the Nirukta quotes this verse in that context (X.3).

The constantly running (आसन्नानासः आसन्वावः) steeds, the chariot-horses, i.e. the horses which draw the chariot (रथ्या घोषा रथस्य घोषारः) who move in a straight line (ऋष्यन्तः ऋष्यगामिनः), i.e. whose course is straight. May (they) bring Indra, who is becoming very powerful (अवसानं अश्विबलव-शानमिन्द्रम्) in a car of blessed wheels (सुचक्रे कल्याणचक्रे रथे योगाय) in order to join the old and the new food ((तत् च पुराणं च) The word *śravar* is a synonym of food (so called) because it is heard (√ शृ). So that the Soma-draught of this *vayu* may not be wasted.

According to *some*, the verse is primarily addressed to Indra, the function of *vayu* being subordinate; according to others, it is primarily addressed to both. (Nir. X.3).

Hymn-38

1. *Mahim*, the great speech (महीं महतीवाचं—*Daya*.; Nigh. I.11); the great (महीं महतीं—*Sayana*).

Indrahutim, invocation of Indra, the resplendent Lord.

2. *Devahutih*, invoked by *devas*, the enlightened ones (देवहूतिः प्रशंसिता—*Daya*.).

4. *Masah*, *saradah*, *dyavah*, months, seasons (or years) and days (मसः; रात्रेः; मासः; वारः; ऋतवः; द्यावः प्रकाशयुक्तादिवसाः प्रकाशा वा; चरः; संवत्सरम्—*Sayana*).

Hymn-39

1. The epithets used for Soma are :

Mandrasya, of the exhilarating (मन्द्रस्य मोदवस्य मदकृतस्य वा—*Sayana* ; मानन्दत मानन्दयतः—*Daya*.).

Kaveh, of the learned ; of the heroic (कवेः विदुषः विद्वान्तस्य—*Sayana*).

Divyasya, of the shining one, of the noble intentions, the divine (दिव्यस्य कमनीयास्विच्छासु साधोः—*Daya*.; दिवि नवस्य—*Sayana*).

Vahnesh, of the fruit-bearer ; the bearer of all knowledge like fire (पक्षेः सकलविद्यानां बोधस्मेरिष—*Daya*.; वोद्ः—*Sayana*).

Vipramanmanah, of the one praised by sages (विप्रमन्मनः विप्रस्यमन्म विज्ञानं यस्मिंस्तस्य—*Daya*.; विप्रामेधादिनी मन्मानः स्तोतारो यस्य—*Sayana*).

Vacanasya, of the laudable (वचनस्य वचनीयस्य स्तुत्यस्य—*Sayana*).

Sacnasya, of the one gathered ; of the one to be served, honoured (सचनस्य समवेतस्य—*Daya*.; सेव्यस्य—*Sayana*).

All these attributes could hardly be of the beverage, came to be known under the name of Soma (very inapplicable to a beverage—*Wilson*).

Isah, food or desire.

Go-agrah, of which the chief is speech (or cattle).

(गो ग्रहाः गौर्वाग्रा उग्रता यासु ताः—*Daya*.; गामोऽग्रे प्रमुखे वा सा तावृषाः—*Sayana*).
In no way, cow or cattle is desired for food as such. Cattle is demanded for milk, butter and the like.

3. **Aktua**, the nights ; i.e. fortnights, half-months etc. (अक्षतुरिष रात्रिनाम, Nigh. I.7 ; अक्ष च तत्तंबायाद् पक्षमासाश्चो लक्ष्यन्ते—*Sayana* ; रात्रीः—*Daya*).

Dosa, nights, the early morning (दोषा रात्रि, Nigh. I.7;—*Sayana*; प्रभातवेसाः—*Daya*).

Vastoh, the day (वस्तोः दिवसं, दिनं—*Sayana* and *Daya*).

Saradāḥ; the year (शरदः चन्द्रास्तिस्रस्र—*Sayana*); the seasons like autumn etc. (शरदः शरदासीन् ऋतून्—*Daya*.).

Induh, moon (a synonym of Soma too); this moon is the emblem present in the sky, इमं कैतुं, in the text (इमं सोमं चन्द्रात्मना नमसि वर्तमानं—*Sayana*).

Evidently the verse appropriately refers to Soma, the moon, and not the beverage (on the same lines, the verse 1 may be interpreted).

Hymn-40

1. Gane, in the assembly of enlightened ones (गण्ये गणनीये विद्वत्संघे—*Daya*.), in this prayer—assembly (सम्मत् स्तोतृसंघे—*Sayana*).

Ut pra gaya gane a ni-sadya, sitting in the assembly of the enlightened ones, offer prayers (गायः स्तुहि—*Daya*.); or respond; i.e. listen to our hymns of prayer (गायः प्रस्ताभिः इत्वं स्तोत्रमृषस्तोत्रम्—*Sayana*).

5. Niyutvan, the one, possessing the yoked steeds (नियुत्वान् नियवोभवाः, तद्वान्—*Sayana*); the resplendent Lord, the prime mover of the creation (नियुत्वान् नियवोभवर इव, नियुत्वानिति ईश्वरं नाम, a synonym of Lord or master—*Daya*.); राट्नी = प्रवः = नियुत्वान् = इव; these four are synonyms of Lord or *isvara*,—Nigh. II.21. For इवः, see 1.164.21 (इवोविश्वस्य).

Hymn-41

2. Kakut, the well-disciplined, i.e. accurately spoken speech (काकुत् सुविशितः वाक् । काकु = वाक् Nigh. I.11); tongue (विह्वा—*Sayana*).

5. Pra asman ava pṛtanasa pra vikse, defend us in combats, and against all people (पिबु); i.e. not only in foreign aggressions, but also in the internal revolts. (Curiously, on this basis Wilson concludes that "the religious party had opponents amongst the people in general").

Satakrata, O the accomplisher of numerous sorts of actions (सतक्रतो बहुविधकर्मानिन्द्र—*Sayana*); the one endowed with innumerable faculties and potentialities for noble selfless actions (सतक्रतो परमपरायण उत्तमदर्शनं वा—*Daya*.); the one who is selfless in cent per cent actions,

Hymn-42

3. Tam-tam it a isate, whatever, it may be, he gets it.
Isate, gets it (ईषते प्राप्नोति, ईषतीति गतिकर्ता, Nigh.II.14—*Daya*;
या + ईषते = एषते प्रापयति—*Sayana*).

Hymn-43

For the hymn, see Aitareya Aranyaka V.2.5.

1. Divodasa, the servants of a divine order ; (in later mythology a king) ; for *Sambara*, see earlier notes.

Yasya tyat Sambaram made,—here *tyat* = तत् प्रसिद्धं यथा भवति तथा, such as that which usually happens ; i.e. it is so well known.

4. *Maghonam savah*, the extraordinary strength of Indra, the magnanimous, (माघोनं एन्द्रं भवः प्रसाधारणं बलं—*Sayana* ; *maghonam* is also the one who possesses immense wealth (माघोनं बहुधनवन्तं, भवः बलहेतुं—*Daya*).

Hymn-44

For verse 21, see Nir. VI.17.

1. *Svadhapatē*, lord of the offering ; cherisher or protector of Soma libation (स्वधापते स्वधाया अन्नस्य सोमसदानस्य पालक—*Sayana* ; स्वधा = अन्न or food, Nigh. II.7) ; lord of food (अन्न स्वामिन्—*Daya*).

2. *Sagmah*, one with peace, happiness, enjoyment (शान्तः शान्तं सुखं विपते यस्य सः । शान्तं प्रादिभ्योऽच्—Panini 5.2.127) ; one who provides happiness to others (शान्तः सुखकरः—*Sayana*).

Iuvi-Sagma, the lord with plenty of happiness (सुविशान्तं बहुसुखेन—*Sayana*).

6. *Vipah na*, like the wise persons (विपौ विप्रस्य मेधायिनः न इव, सर्वकार्य-कृतास्त इत्यर्थः, like the persons efficient in several works—*Sayana* ; विपः मेधायौ—*Daya*, Nigh. III.15).

7. *Stanlebbhā dhantaribhā*, by his robust agitators (स्तोत्राणि: स्तुत्राणि: प्रवृत्ताणि: धीतरीणि: कन्वदकारिणीभिर्वहवाधिरीदृशीर्मरुद्भिर्वा युक्त: सन्, with his stout causers of trembling; Sayana supplies the words, joined with such mares—वहवाणि:—the epithets may be applicable to Maruts also). स्तोत्राणि: = स्तुत्रे भवाणि: = स्तुत्राणि: (in place of स्, we have व् — वर्णभ्यत्यय: —*Daya.*).

8. *Vapuh*, the nice form of body (वपु: सुखं शरीरं—*Daya.*; वपु: = form, स्वराज, Nigh. III.7).

9. *सेघा* = *सेघ* (इयचोतस्तिद् इति दीर्घ:—Panini VI.33.134).

11. *Jasvane*, for the wicked ruler, who unjudiciously transfers the property from one hand to another (अस्वने भन्यायेन परस्वप्रापकाय कुप्टाय राजे —*Daya.*; असतीति गतिकर्मा—Nigh.II.14).

13. *वायुधे* = *ययुधे* (हुवादीनां दीर्घोऽभ्यासस्य—Panini.VI.1.7).

14. *मता* = *मत* (संहितायामिति दीर्घ:—Panini VI.1.70).

15. *Dhīnam*, of the doer of virtuous actions; of the offerer of prayers (धीना उत्तमानां कर्मणां—*Daya.*; ध्यातॄणां स्तोत्राणां कर्मणां वा—*Sayana*; धीरिति कर्मनाम—Nigh. II.1).

Karudhayah, the upholder of the institutor of rites (कारुधाया: कारुणां कर्तॄणां यजमानानां धारयिता—*Sayana*); the upholder of technicians (कारुणां शिल्पीनां धारक:—*Daya.*).

17. *जही* = *जहि*, leave, forsake, abandon. (मताणि पूर्ववत् दीर्घ:—*Daya.*)

19. *Harayah*, the trained horses (like), हरय: सुशिक्षिता मत्वा इव (*Daya.*); हरय: मत्वा:—*Sayana*.

Vrsa-rathasah, those equipped with strong chariot army (of chariotcers) (वृषरथास: वृषा वज्रयुक्ता रथा: सेवाङ्गानि येषां ते—*Daya.*).

Vrsa-resmayah, equipped with shower-yielding reins (*rasmi* = ray or rein both); reins of horses strong enough for all successful operations. (वृष-रसमय: रसम इव विजयसुखयर्थं कस्तेजस्विन: —*Daya.*; ययितायेरसमय: व्रह्मा येषां लादृशा:—*Sayana*).

20. *Dronam*, the fast moving car or vehicle including airways (द्रोण इवन्ति येन विमानादि यानेन सत्—*Daya.*; द्रुमस्य रथं—*Sayana*).

Na urmanyah, like the sea-waves (नोर्मयः समुद्रादि जल तरङ्गा इव—*Daya.*).

21. *Madhupheyah*, a drink to be taken along with honey, or a drink to be taken like honey (मधुपेयः मधुनासह पाशयोप्यः—*Daya.*, मधुपत् पाशव्यः—*Sayana*).

Vṛsa śloḥanāṃ vṛsabhāḥ stīyaṇam

Stīyah, (स्तिव्यः) means waters, so called from being collected (स्तिव्या स्तिव्यापातनः उपस्तिव्यान् प्राप्यतीति वा, as in स न स्तिव्या उच भवा तनुषः—*Rv. X. 69.4*).

Similarly, *stīpah* means guardians of waters or one who guards them who approaches him for his protection, (स्तिव्या स्तिव्यापातनः उपस्तिव्यान् प्राप्यतीति वा, as in स न स्तिव्या उच भवा तनुषः—*Rv. X. 69.4*).

Contrary to the usage of *Stīya*, as in the *Nirukta*, the scholiasts interpret the word as "of the aggregated" (स्तिवानां संज्ञितानां स्थावरजङ्गमानां प्राण्यप्राणिनां, of the movable or immovable, living or non-living—*Daya.*; स्तिवानां संज्ञीकृतानां स्थावरजङ्गमात्मनां प्राणिनां—*Sayana*).

In this and the two preceding verses, we have a fascinating use of the derivatives of वृष, *vṛsa*, to sprinkle, to rain; Indra's horses are *vṛsana* (वृषणः); they draw a *vṛsa-ratha* (वृषरथ), and are guided by *vṛsarasmayah* (वृषरथमयः); again the steeds are *vṛsana* (वृषण) who are always young (नित्यं ठक्नी), and Indra is *vṛsan* (वृषन्), *vṛs* (वृष) and *vṛsabhā* (वृषभ), the showerer of rain or of benefits.

22. *Panim*, the dealer, the businessman or trader, the stealer or trader of cows; an *asura* of the *nama vala* (पव) ; the head of *panis* and hence also the *panti* (पणि वणिजं पशूनावातारं पशुत्वमधुरं—*Sayana*; सुदुर्गं व्यवहारं, the commendable business—*Daya.*).

23. *Ayam tridhatu divi rocanessu tritesu vindat amṛtam nigulham*—the Soma becomes ambrosia (मनुषं) when received or concealed (निगुल्य) in vessels at the three diurnal ceremonies (त्रिधातु तृषणतय रूपेण विप्रकारं), which ambrosia is properly deposited with the gods abiding in the third bright spheres or in heaven (त्रितेयु विवि रोचनेषु)—*Sayana*.

Tridhatu, the world made up of three *gunas*, *sattva*, *rajas* and *tamas* (त्रिधातु उत्तरत्यस्तयोप्यं पञ्च—*Daya.*).

Tritesu, in the well known fire, lightning and the sun, the three forms of energy, the terrestrial, (frictional) ; the mid-spatial (electrical) and the solar (nuclear)—(त्रितेषु प्रसिद्धे (अग्नि) विद्युत् सूर्येषु—*Daya*).

24. The *Soma* (सोम) has been shown to be the source of the energies of Indra, who, when exhilarated with this Soma makes the dawn etc. (verses 23 and 24).

Dasayantram utsam, deeply-organized secretion; a well (source of water) with ten machines.

Utsam, water or milk having the property of flowing (उत्स उत्तरण-शीलं पत्र—*Sayana*), well and the life, ever-streaming with water (उत्सं कृपमिव जलेन विनलं—*Daya*).

Dasayantram, body with the ten machines, that is, the physical body complex with five sense organs and five organs of actions, (organs and functions of the body which are the result of the nutriment furnished to the child by the matured milk. (*Sayana*). For ten *yantras*, we have : (i) चक्षुरेव श्रोत्रं च मनश्च वाक्च प्राणपानी देह इदं शरीरम् । द्वौ प्रत्यञ्चावन् सोमो विद्यमयितं तं मम्ये दधन्तमृत्तम्,—the eye, the ear, the mind, the speech, two vital airs, the form, the body, the two creations inverted and direct—these are tenfold *utsas* or state of being (unknown supplementary quotations, the *khila*), (ii) नम प्रातर्गृह्य गृह्यन्ते नवविधं हिण्यमाने स्तुवते स्तुते स्तोमे दधन् गृह्णाति (Ait Br. III.1)—the Soma is offered with nine texts to Indra and then this tenth; (iii) दधेतातन्वयुः प्रातः सवने प्रहान् गृह्णाति San.Br. XIV.2.

To *Dayanada*, the ten *yantras* are the five *tanmatras* or the subtile elements, and the five gross elements (रूप, रस, घन्ध, लघं, कण्ड, पृथिवी, जल, अग्नि, वायु and आकाश).

Hymn-45

1. **Tarvasam**, one who readily gets control on those who injure others (तुर्वन् हिंसकानां यथकरं—*Daya*); also see I.36.18, our notes.

Yadum, the man who exerts (यद् यथतमानं नरं—*Daya*); the one who exerts to deprive others of their property; a robber; an exploiter (क्षत्रधनाय यततेऽसौ ययुमेनृष्यस्तं—*Daya*; see I.36.18); the names of two kings, who were in exile or captivity in the land of enemies (तुर्वन् यद् वैतत्सहो राजानो ययुभिर्नृदेवो बलिप्तौ—*Sayana*).

5. *Ekasya*, of the one ; of the needy (एकस्य प्रसहामस्य—*Daya*.); of the adorer or devotee (स्तोत्रः—*Sayana*).

6. *Nrbhih suvirah ucyahe*, you are glorified by men, O the bestower of male descendants.

Suvirah, endowed with or possessed of sons, grandsons and the like to be given (सुवीरः शोभनैर्बहिः पुत्रपौत्रादिभिः स्तोत्रस्यो शतधैर्येण इति—*Sayana*) ; the one who has the finest group of young and brave (शोभनवीर्य यस्य सः—*Daya*.).

7. *Brahmanam*, the great and mighty (ब्रह्मार्ण परितुष्टं—*Sayana*) ; the one who knows all the Vedas (षडुर्वेदविदं—*Daya*.).

Brahmavahasam, the one attracted by prayers (ब्रह्मनाहृतं ब्रह्मभिः स्तुति-र्यमन्त्रैर्वेदनीयं—*Sayana*) ; the one attracted by, or the one who teaches the Vedic verses along with their meanings and accents (वेदानां गन्धार्थं उगमन्त्र-स्वरानां प्राणकं—*Daya*.).

8. *Pytanasaah*, subduer of hostile armies (पुतनासहः ये पुतनां शत्रुदैन्यां सहन्ते ते—*Daya*.; पुतनाः शत्रुदैन्याः । साक्षामणि मविदुः—*Sayana*.).

9. *Adrivah*, O wielder of thunderbolt, like that (हे अद्रिवः, वायुना-स्यनेने अद्रिवैद्यः—*Sayana*) ; like the sun, the producer of clouds (नेपकरं सूर्यस्य चतमल—*Daya*.).

Dhrlani, the strongholds, cities or forces (द्रुहानिषिद् दृष्टानि स्थिराण्यपि पुराणि वृत्तानि च—*Sayana*) ; definite and certain armies (द्रुहानि विध्वस्तानिरीन्यानि—*Daya*.).

Mayah, delusions ; snares ; enemy-devices (मायाः यः शत्रुभिर्निर्मिता—*Sayana* ; कुर्यादि—*Daya*.).

Ananata, O the unbending (used as an epithet of Indra) (हे अनागत, मम शत्रोभूतं चर्वांश्चिद्वेदं—*Sayana* ; शत्रूणां समीपे वनमसारहितं i.e. non-reconciling towards enemies and unyielding in war—*Daya*.).

10. *Ahumahi*, we invoke, honour or praise (अहूमहि आहुयामः स्तुम इत्यर्थः—*Sayana* ; प्रशसेम—*Daya*.).

Tam um tva, (तम् त्वं त्वा), such as thou art; to you as you are.

11. धृषी = धृषि (द्वयोऽस्तित्व इति दीर्घः—Panini VI.3.134.)

12. Wilson gives the literal translation thus :

With praises, by our horses (धर्मद्विः) horses (धर्मतः), food (पादान्), excellent (अवाम्यान् अवणीयान् प्रशस्यान्) Indra by thee, we conquer deposited (विधं) wealth (धनं).

13. Bhare, in the battle (भरे सङ्ग्रामे — *Daya.*, *Sayana* ; Nigh. II.17).

14. हिनृही = हिनृहि (संहितायामिति दीर्घः—Panini (VI.1.17).

16. Vṛsokratub, the one with dominating learning or wisdom (वृषक्रतुः युवा वरचरती क्रतुः प्रज्ञा यस्य सः—*Daya.*) or the giver of rain (वर्षं कर्ता — *Sayana*).

17. Śivah, insurer or giver of happiness (शिवः सुखकरोऽस्त्यत्र सखा मित्रमूर्तरश्च सन्—*Sayana*) ; auspicious, benevolent. (शिवः नमस्कारो, सखा सुहृद् — *Daya.*).

21. Vajebhīh, one equipped with food, learning etc. (वाजेभिः विज्ञानान्नादि कारिभिः—*Daya.*).

Asvībhīh, by the moving bodies, like the sun and moon (अश्विभिः सूर्याचन्द्रम आश्विभिः—*Daya.*).

Gomadbhīh, with cow, extensive land, or speech (गोमद्विः प्रसस्तभूमि-वेनुवायुस्तैः—*Daya.*).

Niyadbhīh, by mares (नियद्विः वरवाभिः—*Sayana*) ; by the definite reasons (निश्चितहेतुभिः—*Daya.*).

24. Kuvitsasya, a certain person who does much (*kuvit*) harm (*syati*). (कृषिस्तस्य कृषिद्वहृद्यः स्यति हिनस्तीति कृषित्सो नाम कश्चित्—*Sayana*) ; butcher or slaughterer of many ; the slicer (यः कृषिम्नहृत्स्रति विभजति तस्य — *Daya.*).

25. Matarah, mothers, worthy of reverence (मातरः मान्यवराः — *Daya.*).

Valsam na matarah, as parent (mothers) cows to their young ; just as cows low and proceed fondly towards their calf without delay (यथा मातरो गवो गृहे पत्न्यान् बतः शीघ्रमभिगच्छन्ति, वद्वत्—*Sayana*). Alternatively, our prayers are being recited to you, in the same way fondly, as the cows utter their bellow when they look at their calf (मत्सदीया वाचस्थान् अभिनोनुयुः प्रभितः शब्दयन्ति स्तुयन्ति । यथा मावो वत्समभितक्ष्य हन्तारं कुर्वन्ति सव्वत्—*Sayana*).¹

26. **Duh-nasam**, one who is lost or destroyed with difficulty ; not easily lost.

Asva-yate, behaving as a horse ; or one who desires horses.

Gavyate, behaving as a cow ; or one who desires cows.

You are (the provider of) cow to one who wants a cow and horse to one who desires a horse.

28. **Gavahua dhenavah**, milch-cows (*dhenavah* giver of milk—वेनयः दुग्धदाह्यः—*Daya*., वेनयः शोण्यः—*Sayana*).

29. **Vivaci**, the function, the yajna or sacrifice, in which various praises and prayers are repeated (विवाचि विविधाः स्तुत शस्त्रार्थिका वाचो यस्मिन् यज्ञे तस्मिन्—*Sayana* ; विविधार्थकत्वायं प्रकाशिका वाचो यस्मिन् व्यवहारे—*Daya*.).

30. **Stomah vahistbah**, most elevating praise (वाहिष्ठः श्रेष्ठतमः स्तोमः स्तोमं—*Sayana* ; वाहिष्ठः प्रतिशयेन श्रेष्ठ स्तोमः प्रबंचामवो व्यवहारः, the most praise-worthy function—*Daya*.).

31. **Brbuh**, the architect (ब्रूः उक्ता—*Daya*.); the technician in the service of Panis (ब्रूवन्नि पणोनां तसा—*Sayana*).

Brbuh paninam varsisthe mardhan adhi asthat, Brbu or the technician stood over upon the high place, as if it were on the forehead of the Panis. Panis are traders or merchants.

Urubhakso na gangyah, like the elevated bank of the Ganga (गाङ्ग्यः गंगायाः कूले उन्नते भवः कसो न कस इव उरुः विस्तीर्णः सन्—*Sayana*).

Gangyah, Dayananda derives the word from गं (*gam*), the earth, the one who goes to the earth is *ganga*; and approaching that is *gangyah* (i.e. also *ganga* is so called from going (√ गन्, गंगा गमनात्—*Nir.* IX.26). 31-33. These three verses form a *trica* (त्रिच) in the praise of

the liberality of *Bṛbu* to *Bhardvaja*, the ṛsi or seer of the hymn (*Sayana*). *Sayana* calls *Bṛbu* as a *taksa* (तक्ष), the carpenter or artificer of the Panis. See *Manu* X.107 for the legend :

भरद्वाजः क्षुधार्तस्तु सपुत्री विजने वने ।

बद्धोर्वाः प्रतिजग्राह वृषेस्तक्यो महायज्ञाः ॥

The illustrious *Bharadvaja*, with his son, distressed by hunger in a lonely forest, accepted many cows from the carpenter *Bṛbu*. This story or legend has been concocted much later in history to show that whilst in distress, one can accept assistance from persons of a low caste even. (See *Nitimanjari* also for a similar legend). There is another way of looking at the legend : even a person, low born, can rise to high stature by liberality. *Sayana* says : a person inferior by caste becomes everywhere distinguished by generosity (जातिनो ह्यनोऽपि वात्स्यात् सर्वत्र वेष्टी भवति).

Hymn-46

1. See Yv. XXVII 37 also.

Kasthasu arvataḥ, places where horses encounter (*Wilson*) ; (काष्ठासु, in the cardinal directions; काष्ठासु दिग्—*Daya.*); in the quarters or regions of the horse, where horses are engaged; or according to *Sayana*, the battlefields; काष्ठासु यत्रापि क्रान्त्या विष्ठति तासु काष्ठासु संग्रामेषु मूढकायवन्—*Sayana*). *Mahidhara* separates the two words and explains them as men invoke thee for victory.

Just as a charioteer to horses, so may we invoke you alone in all directions (सर्वदिशि त्वां काष्ठासु दिग् इव हवामहे—*Daya.*).

2. *Adriṇaḥ*, the wielder of thunderbolt;—the same as *vajra*—*hasta* (अद्रिणः वज्रवन् । यथाहस्त वज्रवाहो । यथा वायुनात्यनेनेत्यद्रि रश्मिः, तद्वन्—*Sayana*); like the sun, shrouded with cloud (मेघमुक्तसूर्यवद् यतमान—*Daya.*); (विज्र वज्रहस्त मद्रिणः इन्द्र, all the terms are vocative).

Satra vajam na jigyuse, abundant food to him who is victorious (सत्रा महत्प्रभूतं वाचं न सन्नमिव, जिह्युषे जितवते पुरुषाय जोगार्थ—*Sayana*).

Satra, by truth (सत्रा सत्येन—*Daya.*), abundant (महत् प्रभूत—*Sayana*); together with protection (स-+शान्, *Mahidhara*, Yv.XXVII.38).

Mahidhara gives a peculiar explanation to *jigyuse* (जिह्युषे), valarous, not as applicable to a man but to a horse or elephant (मत्स्याय हस्तिने).

3. *Satraba*, the destroyer of mighty foes (सत्राहा महतां शत्रूणां हन्ता —*Sayana*); days of truth (दिव्य दिनानि—*Daya*).

4. *R̥cisama* : such form as the *Re* exhibits ; such in form is *Indra* ; a vocative for addressing *Indra* (हे ऋक्षोपम ऋक्षा सम ऋक्षमावृणं रूपं प्रतिपादयति तावत् रूपेन्द्र—*Sayana*) ; venerable and to be honoured like *R̥ca* (ऋक्षावृणं प्रशंसनीय—*Daya*).

Tanusa, *apsu*, *surye*. in the bodies (posterity), in waters, and in the sun; i.e. protect us in the battles of life so that we get abundant of posterity or descendants, waters and sunlight for our life. (descendants to work on our agriculture fields, water for irrigation and solar light for a good harvest).

6. *Vithara*, the painful ; accompanied with pains (विपुल व्यथा-युक्तानि—*Daya*.); *carsani-saham*, the subduer of men or of enemies (पर्यधीरतुं पर्यधीनां शत्रूणां प्रजानामभिप्रितारं—*Sayana*, शत्रुघ्नायाः सोदारं—*Daya*).

Pibdana, the *raksasas*, from their uttering the inarticulate sound, Pip-Pip. (पिबन्ना पिबन्नाणि रक्षांसि । पिबितमव्यक्तं शब्दमन्त इति पिबन्नानि —*Sayana*); the armies of enemies worth being crushed (पिष्टमहर्षिण शत्रुघ्न्यानि —*Daya*).

9. *Tridhatu saranam trivarutham*, —*Saranam*, a dwelling, a place of shelter (शरणं शान्तिस्तु योग्यं—*Daya*. ; शरणं गृहं —*Sayana*).

Tridhatu, made of three materials, wood, brick and stone (usually the three metals are copper, silver and gold, यत्र सुवर्णरजतताम्रा पातयो यत्स्निस्तत् —*Daya*).

The following groups of three have also been considered: (i) three kinds of beings; gods, men and spirits, देव, मनुज, पितृ (ii) three precious articles: gold, silver and diamond, (iii) the three states of being: *इच्छा*, *हेम* and *प्रयत्न*, desire, avarice and action.

Trivarutham, a dwelling offering shelter or protection against three atmospheric conditions, heat, cold and rains (त्रिपरुषं शीतोष्णवर्षास्तुतम् —*Daya*.; त्रयाणां शीतातप वर्षाणां कारकं —*Sayana*).

10.11 स्मा=स्म ; (निपातस्य षेति शेषः Panini VI. 3.135);

12. *Priya Sarma pitṛnam*, pleasant abode of their progenitors ; the beloved places in relation with progenitors (प्रिया प्रियाणि नमं एतानि स्थानानि पितॄणां जनकानां संबन्धीनि । तैरजितानीति यावत् । एतानि च वितन्वते ऋतूणां पुरस्ताद् विस्तारयन्ति । परित्यजन्तीति यावत्) ; they spread out or rest their persons ; or they spread out before the enemy the sites won by their forefathers until they abandon them ; perhaps it should be, as Wilson says, until they, the enemy, desist from the attack—*Sayana*).

Chardā acittam, the unsuspected defence (छदि गृहं अपि तं चेतनरहितं —*Dava*) ; or armour unknown by enemies (छदि छादनं प्रायुधाना निवारकं कवचम्, प्रचितं गतुमिच्छातं यथा भवति तथा—*Sayana*).

(The unknown armour is solicited when a charge of horse takes place ; it may allude to the superiority of the arms of the *Aryas*, the mail worn by them being unknown to the *Dasyus* or barbarians, like steel helmets or cuirasses of the Spaniards to the Mexicans and Peruvians—*Wilson*).

Hymn-47

For verses 8, 13, 16, 26 and 29, the Nirukta references are : 8 (VII.6) ; 13 (VI.7) ; 16 (VI.22) ; 26 (IX.12) ; and 29 (IX.13).

This is a hymn with numerous *devatas* (deities) :

For 1-5, *Soma* ; for the first quarter of 20th, gods (*lingokta devatah*) ; of the second quarter, the earth ; of the third, *Bṛhaspati*, and of the fourth *Indra*, of 22-25, *Prastoka*, the son of *Sṛjaya* (*danastuti*, praise for liberality) ; of 26-28, a *r̥cā*, ratha or chariot ; of 29-30, *duṇḍabhi* or drum, *Indra* is the deity of the rest.

1. *Abavesu*, in the battles (*Daya*, ग्राह्येषु संग्रामेषु ; *Nigh.* II.17).

Rasavan = *Saravan*, full of flavour ; juicy (रसवान् सादवायव भवति —*Sayana* ; गृहीयधि प्रकृतरसं प्रचुरः—*Daya*).

Svadaḥ, tasty (स्वादुः सुखादयुक्तः—*Daya*).

2. *Sambarasya*, of *Sambara* (an *asura*, *Sayana*) ; of cloud (हव्यरस्य मेघस्य—*Daya* ; *Nigh.* I.10).

Vṛtrabatya = *Vṛtra-turye*, in the battle (Nigh. II.17 ; वृत्रहृत्वे मंत्राणे—*Daya.*) ; during the time of killing of *Vṛtra* (वृत्रहृत्वे पृथङ्मनकादि—*Sayana*).

Cyautna, strength (ज्योत्ना ज्योत्नानि वसानि—*Sayana* ; *Daya.* ; Nigh. II.9).

Navatm-nava, ninety-nine cities or forts.

Dehyali, smeared or plastered (देह्यः विद्या—*Sayana*, as if the cities consisted of stuccoed or plastered houses. Ninety-nine cities of Sambara have been frequently described.)

3. *Saturvib*, षट् उर्वी, six vast conditions ; lust (काम) ; anger (क्रोध) ; greed (लोभ) ; attachment (मोह) ; pride (मद) and jealousy (ईर्ष्या) ; also the six : heaven (द्यौः), earth (पृथिवी) ; day (दिवः) ; night (रात्रि) ; water (आपः) and plants (क्षौद्रपयः)—*Sayana*. [षट् उर्वी. षड्विधा भूमौ, the six types of grounds, —*Daya.*].

4. *Tisru*, three principal receptacles, plants, waters and cows (त्रिवृषु क्षौद्रधीर्यप्सु गोषु च—*Sayana* ; earth, water and fire (भूम्यादिवृ—*Daya.*) ; also safety, light and happiness (समर्थ, ज्योतिः and स्वः).

Soma as moon should not be confused with *Soma* as a plant. Also compare with त्वमिमा क्षौद्रधीः क्षोम विभ्वास्तत्त्वमपो मय्यवस्त्वं वाः । त्वमा तत्त्वमोर्वेत्तरिषं त्वं ज्योतिषा वि तमो ववर्थ—I.91.22.

5. *Skambhanena*, by the support (स्कम्भनेन कारणेन—*Daya.* ; also by the midspace (स्कम्भनेन स्तम्भन साधनेन मध्यवर्तिनान्तरिक्षेण—*Sayana*).

6. *Madhyandine savane*, in the midday (or noonday) rite—*Sayana* ; in the functional activity of the midday (माध्यन्दिने मध्यं दिने भवे सवने घेरणे—*Daya.*).

7. *Vasyah*, excellent riches (वस्यः वसीयोक्तिनयेन वृष्यु वनं—*Daya.* ; वसीयः वेष्टं वनं—*Sayana*).

Vamaultih, the one whose policy or strategy is appreciated (वामप्रीतिः वामा प्रशंसिता नीतियंस्व सः—*Daya.*) ; a careful guide to desirable affluence (वामानां वमनीयानां वमनानां देहा भवा वस्तवर्थं वेष्टयापनो भव—*Sayana*).

8. *Rṣva ta Indra śhāvīrasya bahu*, O Indra, the two arms of the mighty one are stable. The phrase has been cited in Nir. VII.6 to show that sometimes gods are so described as if they are anthropomorphic, and they are praised in reference to their limbs (श्रुत्या त इन्द्रस्यविरस्य बाहुः).

13. *Asme arat cit dvesah sanutah yuyota*, may he secretly separate the enemy even when far from us ; i.e. from us in the oblique (*asme* used in the sense of *asmad*, see Nir. VI.7, for the critical usage of *asme* (अस्मे) in different connotations. Dayananda uses *asme* for *asmakam*—अस्मे अस्माकम्).

14. *Apah gah yuvase sam indra*, here *apah* are waters Sayana interprets in the sense of *vasatīvarī* (पयः पवती वर्षाद्याः) waters: the portions of waters taken from a running stream on the evening previous to the ceremony, and kept in jars in different parts of the sacrificial chamber, to be mixed with Soma—see Katyayana, Sūtras 8, 9, 7-10, Yv. VI.23, and the Taittirīya Yajus, Prapathaka III, Anuvaka 12 (Wilson).

15. *Im, ई*, the supreme Lord, attainable (ई, प्राप्तव्यं परमात्मानं—*Daya* ; ईमिति पवनात् Nigh. IV.2 ; ई एतमिन्द्रं—*Sayana*).

Kṛnoti purvam āṇaram, makes first the last and vice versa (कृणोति पूर्वं प्रथमं अन्तरं पश्चिमं—*Daya*.) ; the principal singer becomes ordinary, and the ordinary one becomes the principal (यं प्रथमं प्राचीं मुख्यः स्तोत तं अग्र्यं करोति, यच्च अग्र्यः स्तोत; तं मुख्यं करोति—*Sayana*).

16. *Edhamana-dvī abhayaśya rāja coskuyate viśah indrah manasyan*—hating the impious, king of both, Indra offers to tribes and men. He scatters the impious, and hates them always who do not press the Soma juice. He distributes wealth among the Soma-pressers. King of both (अभयस्य राजा), i.e. the king of celestial and terrestrial wealth. The two words *coskuyamana* (चोष्कूयमाण, Rv. I.33.3) and *coskuyate* (चोष्कूयते) are reduplicated forms. (एषमाना बहुद्वैष्टयस्तुतः । तुन्वतो ज्मादधाति । उग्रयस्य राजा । दिव्यस्य च पार्थिवस्य च । चोष्कूयमाण इति चोष्कूयतेश्चकरोतिवृत्तम्—Nir. VI.22).

18. *Rupam rapam—pratirupo babhuva*, Indra has assumed various forms (compare, अनित्यवैको मूर्धनं प्रविष्टो रूपं रूपं प्रतिरूपो ययूव, *Katha Up.* V.9)—Indra (the resplendent soul), then becomes the same as Agni, the Lord adorable, or Viśnu, the all-pervading, Rudra, Lord of

supreme vitality, or any deity to be adored. While interpreting the Vedic verses, this point is very significant ; Indra, Varuna, Agni, Mitra, Bhaga, Visnu, Rudra, Aryaman, whether taken as singles, or in pairs or in groups of three represent different phases of one and the same Lord,—a pure form of monotheism, neither atheism nor pantheism ; cf. *ekam sad vipra bahudha vadanti*—एकं सद् विप्रा बहुधा वदन्ति—I.164.46).

The phrase is applicable to the lower self as much as for the highest supreme. The lower self, the soul, transmigrates into the bodies of different species, and there it functions according to the new environments, essentially remaining the same. The physical body of man has ten thousands and more nerves, whereby the soul receives the impulses and communicates with the outside world. (हे मनुष्या य इन्द्रो मायाभिः प्रति वक्ष्यामि स्वं स्वं प्रति स्वं बभूव पुद्गल इत्येते तदस्य स्वप्तिरिति । यत्त्वास्त्य हि दशघता एरणो युक्ताः सरीरं महन्ति तदस्य सामर्थ्यं वर्तते—*Daya*.).

Indra, is also identified with the Supreme Lord, *paramesvara*, the first cause in creation, ('इदं परमेश्वरं' इत्यस्य घातोरर्थानुगमात् इन्द्रः परमात्मा—*Sayana*).

19. *Hartha*, pair of horses (हृत्ता हरणशीलावस्थौ—*Daya*.), yoked to the chariot of body—the five sense organs—a wise charioteer is one who keeps control over his horses ; that person alone enjoys who has a control over his senses and sense-lingerings.

Tvasta, an appellation for Indra, who is either the supreme Lord or the lower self (त्वष्टा तत्कृता जीवः—*Daya*.) ; the enlightened Indra (त्वष्टा दीप्त इन्द्रः—*Sayana*).

20. चिकित्वा = चिकित्स, अत्र संहितायामिति दोषः—Panini VI.1.70).

There is a myth attached to this verse ; Garga, who is the seer of this hymn, it is said, lost his way in a desert ; thereon, he recited this hymn, invoked Bṛhaspati and Indra, as a result of which he regained his road. —A mere conjecture without a basis.

Agavyanti Ksetram, a place devoid of the pasture for grazing cattle (अगव्यन्ति जगोवरं गोखंवारं रहितं विजनें क्षेत्रं देशं—*Sayana* ; *gavyanti* is also a measure equivalent to two kosas or four miles = 6.4 kilometers (अगव्यन्ति जगोवरं परिमाणं रहितं—*Daya*.).

21. Uda-vraje, a country into which waters flow ; or a country of this name (उद व्रजे । उदकानि व्रजन्त्यस्मिन्नित्युद व्रजो वेद्यविशेषः—*Sayana* ; उदकानि व्रजन्ति अस्मिन्स्तस्मिन्—*Daya*.).

Sambaram, to the cloud (Nigh. I.10) ; see previous notes on it.

22. *Prastokab*, one who present (प्रस्तोकः यः प्रस्तोति—*Daya*.).

Divodasat, the giver of light (दिवोदासात् प्रकाशदातुः—*Daya*.).

Atithi-gvasya, the care-taker of guests ; one who comes to guests for helping them (अतिथिगवस्य योऽतिथीनामच्छति तस्य —*Daya*.).

Dasa-kosayih, lands pertaining to gold of ten treasures or of ten boxes (दशकोषयो दशवर्णपूर्णां दशसंख्याकान् कोषान्—*Sayana* ; कोषयो यः कोषान्यानि ता भूमीः—*Daya*.).

23. The verse refers to the liberality of a rich king who gives away a large number of horses, and big quantities of gold, clothes and food.

Hiranyaplidan, gold slabs.

Dasa kasan, ten bags, purses, or chests full of gold (दशकोषान् दशसंख्याकान् हिरण्यपूर्णान्—*Sayana* ; दशगुणघन पूर्णान्—*Daya*.).

Adibbhojana,—here *bhojanam* means wealth or riches .(भोजनमिति घननाम—Nigh. II.10 ; अधिकं धनं येषां मूल्यम्—*Sayana*).

According to traditionalists, *Prastoka* (प्रस्तोकः). *Divodasa* (दिवोदास), and *Atithigvan* (अतिथिग्वन्) are the names of one and the same person.

24. *Atharyabhynh*, the preceptors, the non-injurers (अथर्वभ्यः अहितकृष्यः—*Daya* . ; the seers of the family of Atharva—*Sayana*).

Payave, for the civic guard (पाववे पावनाय—*Daya*.) ; *Payu* is a brother of Garga (*Sayana*).

Asvathah, the chief of a trust (अश्वपः योजनृते चः—*Daya*.) ; the one with horses (अश्वपः अश्वधानेवत्संज्ञः प्रस्तोकः ; the same as *Prastoka*—*Sayana*).

26. *Suvirah*, with good children, or with brave soldiers (सुवीर गोविन्दवीरैः सुरभटैः पुत्रादिभिर्वायुक्तैश्च भव—*Sayana*).

Gobhīh, with cow products like hide etc. (गोभिः गोविकारैश्चर्मभिः—*Sayana*); one full of learning and knowledge (गोभिः सुवित्तिज्ञाभिर्वाग्भिः—*Daya*).

For this verse, see Yv. XXIX.52; Av. VI.125.1 and Nir. IX.12.

O lord of forests, our friend, promoter and a noble hero, indeed be firm in body. Thou art girt with cowhide, be strong. May Thy rider win what is to be won. —a noble hero, i.e. a blessed hero (सुवीरः कल्याणवीरः); be strong, i.e. be very firm (वीर्यस्येति सत्प्रसक्त); win what is to be won, i.e. what is worthy of winning (भास्वात्ता ते जयतु जेतव्यानि)—Nir. IX.12.

27. *Gobhīh pari-avrtam*, all round surrounded by cowhide or rays (गोभिः फिरणैः भावृतं पाच्छादितं परि स्रवंतः—*Daya*.; encompassed by the cowhide, गोभिः गोविकारैश्चर्मभिः परि परितः भावृतं पाच्छेष्टितं—*Sayana*).

28. *Marutam anikam*, army of people (*Daya*.); precursor of Maruts (*Wilson*; मरुतां पुनस्तृप्तानां देववर्णानां श्रुतीकं प्रवृत्तं सद्योजीघ्रणाम्—out-stripping in speed—*Sayana*); principal or leader (मूर्ध्नि—*Mahidhara*).

Mitrasya garbhah, in the midst of the activity of vital breaths (मित्रस्य प्राणस्य गर्भः सञ्चल्यः—*Daya*.). *Sayana* endeavours to make sense of, by saying, the car is to be considered as contained by *Mitra*, the ruler of the day, as moving by day, whilst by *nabhi* of *varuna*, it is intimated to be a fixed point or centre for the deity ruling over the night, when the car of *Indra* or *surya* stands still.

Mahidhara derives *garbha* from √ गृ, *gr* to praise, and considers *mitrasya garbhah*, equivalent to *suryena stuyamana*, सूर्येण स्तुयमान, to be praised by the sun. *Nabhi*, he derives from √ नभ्, *nabh*, to injure, and translates it as the weapon of *Varuna*.

On these interpretations, *Wilson* comments: both Scholiasts labour superfluously to attach meaning to what was never intended to have any. -

29. Fill earth and heaven also with thy roar. Let the immovable and the movable think of thee everywhere. Besides, O drum, together with *Indra* and the gods, keep off the enemy farther than afar.

This is quoted in Nir. IX 13 (सपश्वालय, पुमिर्वा च विर्यं च । बहुधा ते पोयं मन्यताम् । विच्छिन्नं स्वावरं जङ्गमं च यत् । स हुन्तुर्मे सहस्रोपमं हन्तेन च देवैर्ययः । दूराद्दूरतरमपरोमं यवन्, i.e. stationary and जगत्, that are non-stationary ; (think highly of thy loud call, O drum, associated with Indra and the gods, disperse the enemy farther than what is very far).

30-31. The two verses and also verse 29, refer to drum and its sounding as a signal. They have wider meanings than merely war signals. The war, the battle, the conflict, they refer to is not the conflict against political powers. This conflict refers to the inner struggle against vices of our own, the evil forces which overpower us in our weak moments. The conflict eternally continues in our subconsciousness and at various levels of our awareness. It is in the recovery of our lost or stolen cattle, Indra, the super-consciousness, ultimately becomes victorious. The horses, the chariots, *maruts*, *sambara*, *vjra* and other terms should be taken in this context. How desperate and critical becomes the situation when one has to say, "We have wandered into a desert where there is no track of cattle: the vast extant earth has become the protectress of murderers." (20).

The verses 29-31 recur in Yv. XXIX. 55-57.

Hymn-48

2. *Napatam*, the one who does not destroy or cause the decline (नपातं यपातयि तारयतामस्—*Daya*), a son (नपातं पुत्रं प्रवृत्तिपदित्यनुपज्ञात् प्रवृत्तामित्यर्थः—*Sayana*) ; (*urjah napatam*, the son of strength ; the one who does not cause the decline of strength or power—*Daya*).

5. *Apau*, *adri*, *rtu*, and similar terms like *mathitah* according to traditionalists refer to the water prepared to mix with the *Soma*, known as *vasativari*, the stones for grinding the *Soma*, and churning or attrition for the production of sacrificial fire. (वापः वसतीवयन्विः).

Apah, water (Nigh.I.12).

Adrayah, stones ; also clouds (अद्रयः आवाणः—*Sayana* ; अद्रयः नेपाः—*Daya* ; Nigh. I.10).

Vanah, woods, or woodsticks for fire ; also rays of the sun (वना वचारि वाय्वाणि च—*Sayana* ; वना किरणाः—*Daya*, Nigh. I.5).

R̥tasya, of water, (Nigh.I.12) (ऋतस्य यज्ञस्योदकस्य वा—*Sayana*).

6. **Urmyasē**, in the nights (ऊर्म्यासु रात्रिषु—*Daya*. ; Nigh.I.7 ; रात्रि नायेतत्—*Sayana*).

The smoke (धूमः) or the dense water vapours proceed to midspace in the form of clouds, and as smoke goes to heights, its generator, *agni*, as if also goes along with it. (धूमो हि वैपात्यना परिगतः सन् घन्तरिक्षे गच्छति । कार्यकारणयोरभेदं विवक्षया तद् यमनमग्न्यायुपचर्यते—*Sayana*).

8. **Satam himah**, a hundred winters or a hundred years (शतंहिमाः शतं हेमन्तान् सप्तत्सरान्—*Sayana* ; शतं हिमाः षड्विंशत्येव हेमन्तान् वा—*Daya*).

Purbhīh, by protections (पूर्भिः पालनैः—*Sayana*) ; by cities (पूर्भिः नगरैः—*Daya*).

10. **Tokam-tanayam**, the infant (शोकं सद्योजातमपत्यं, the newly born child—*Daya*.) and the tender (तनयं सुदुनारं—*Daya*.) ; both the words mean usually the *son*, but in the Veda, usually they occur in pairs, often interpreted as sons and grandsons (शोकं पुत्रं तनयं पौत्रं च—*Sayana*). But both are synonyms (शुक, शोकं, तनयः, लोकम्, तनय as अपत्यनामानि—Nigh.II.2).

For the use in pairs, see :

शोकं तनयम्, *tokam-tanayam*—

I.64.14 ; 92.13 ; II.25.2 ; VI.13.6 ; 48.10 ;
VII.56.20 ; 60.8 ; IX.74.5.

लोकस्य-तनयस्य, *lokasya-tanayasya*—

I.100.11 , II.30.5 ; IV.24.3 ; VI.19.7 ; 44.18 ;
VII.82.9.

लोकस्य-तनयाय, *lokaya-tanayaya*—

I.114.6 ; 189.2 ; II.33.14 ; III.53.18 ; IV.12.5 ;
V.53.13 ; 69.3 ; VI.1.12 ; 50.7 ; VII.52.2 ; VIII.9.11 ;
X.35.12.

लोकै-तनये, *loke-tanaye*—

I.114.8 ; IV.41.6 ; VI.25.4 ; 31.1 ; 66.8 ;
VII.67.6 , 84.5 ; 85.5 ; VIII.23.12 ; 71.13 ;
X.147.3.

तोकेषु-वनयेषु *tokesu-ṭanayeru*—
VII.46.3.

11. *Sabah-dugham dhenum*, the milk yielding cow (सबहुंयाम् : सञ्चरति पयसो नाम ; *sabah* = milk ; अमरणहेतुपूतस्य पयसो दोग्धो धेनुं याम्—*Sayana*).

The milch cow, *dhenu*, is here introduced since the milk is the appropriate offering to the Maruts, the deities of a series of verses (11-15 etc.) in this hymn, or as an offering to *Pr̥m̐*, the mythological mother of the Maruts, in the form of a cow, (वृश्निः = गोः = वनः; the sky, Nigh. I.4).

Dhenum, is also speech (वेतुरितिवाहनाम्—Nigh. I.11 ; सबहुंयं सञ्जामना प्रचरिषी, the fulfiller of all aspirations—*Daya*.).

12. *Samnath eva-yavarī*, traversing the sky shedding delight (सुमन्तः सुखैः एवयावरी दुःखनिवारिणः—dispeller of troubles by giving delights. —*Daya*.).

Samnath, with the means of happiness (सुमन्तः सुखहेतुपूतैः—*Sayana*).

Erayavarī, from *eva*, एव, who or what goes, as a horse, or the water of midair, the rain ; and *yavarī*, who goes with, i.e. who proceeds with rains, giving pleasures to others (एवयावरी एवैवेत्तुपिरस्वैर्मय्यमर्यातैः शर्वकैर्वा सह यान्तो सन्त्येयामपि सुखार्थं वृष्टिजलैः सहामच्छन्ती तां धेनुमुपाजयन्—*Sayana*).

13. *Bharadvajaya*, for Bharadvaja, for the possessor of enlightenment (वरहृद्वाजाय वृषविमानाय—*Daya*.). Milk for him ; a twofold blessing (द्विधा) ; the cow which gives milk to universe, and food to sustain every one.

15. *Marutam*, like the band of men (मारुतं मनुष्याणामिदम्—*Daya* ; मरुतसंनक्ष्मणीदृशं—*Sayana*).

Sardhabh, strength (सर्वः = वसन्—Nigh.II.9).

16. *Samsissam nu te apikarne*, close to your ears I speak your praise (lit. I celebrate thy praise quickly at thine ear) (असिषं प्रसवेयं नु उच्यः ते तव शपिकर्णे शान्नादित बोद्धे—*Daya*.).

17. *Kakumbīram*, the progeny of crows (*Wilson*) ; the protector of crows (नाकम्बोरं काकाना पतरि—*Sayana* ; काकानां गोपकं—*Daya*.).

Vanaspatim, trees, banyan and the like (वनस्पति वृक्ष—*Sayana* ; वनस्पति वृक्षादिकं—*Daya*.).

एषा एष (निपातस्य चैवि दीपं —Panini VI.5.135).

Kakumbīram vanaspatim nia ut vrbah, may you not uproot the trees sustaining crows (ना काकानां गोपकं उत् उच्छेदये वृक्षादिकम्—*Daya*.) ; uproot not, Pusan, the forest lord with its progeny of crows. By metaphor, it alludes to the Rsi and his family, children and dependents (नृपगोत्रवर्हितामात्मानं बहुपुण्याय वनस्पतित्वेन स्वयम् तस्यानुग्रहाभावे—*Sayana*).

Eva cana grivah a-dadhate reb, as fowlers set snares to birds.

Sayana translates *grivah*, as snares (दामानि), of the nature of net, an unusual interpretation (दीपा । गिरन्पन्नास्पन्नापयान्त बध्नातीति ग्रीवा दामानि । यथा व्याघ्रः पेः पक्षिणो हृदयान् शीघ्रा दामानि जादरूपाणि आदधते शूम्ना निरुधते शीघ्र निहितः पक्षिणो हुरति एवमस्मान् बन्धनोपायैः शत्रूनां हृदयोत्—*Sayana*).

18. *Dr̥tēh-iva*, as that of cloud (दृतेऽद्य मेघस्येव—*Daya*, दृतिः = मेघनाम, Nigh. I.10) ; *drti* is also a leatherbag ; a container made of skin.

Dadhavarah, containing curd (दधन्वतः दधितः—*Sayana*) ; of the one which holds with grip (दधन्वतः दृढत्वेन धत्तुं—*Daya*) ; also, of the one who possesses noble characteristics as love for learning etc.—दधन्वतः विद्यालुप्तपूष घट्टणो धारकस्व—*Daya*.).

Sayana maintains, according to tradition, that a skin of curds is always carried in Pusan's chariot.

22. *Sayana's* interpretation that heaven, earth and milk of *Pṛsni* having been once generated stay on for ever, and are not generated again is against the Vedic concept of succession of worldly existences.

Pṛsnyah dugdham, milk of *Pṛsni*, mother of the Maruts, i.e. the cow-divine ; from whose milk, the Maruts were born. (पृत्तिवै वै पयसो मरुतो जाताः—*Tait. S. II.2.11.4*.)

Tat anyah na ann jayate, not born again like that (तत् सतः परम् अन्य-
पदार्थः तानु जायते तत्सदृशो नोत्पद्यते—*Sayana*).

According to Dayananda, the entire universe (which includes the sun (सूर्यः), earth (पृथिवी) and midspace steller bodies (पुन्याः) is created by the Supreme Lord, who stays aloof and is not born along with the creation (तत् प्रत्यः, He remains aloof; न प्रनु जायते and is not born in the same way; शैलेस्वरेण सूर्यादिकं जगद् युष्मदुत्पाद्यते स एतया सृष्ट्या सह न जायतेऽस्या भिन्नं सन् सर्वं सद्यो जनयति—*Daya.*).

Hymn-49

For verse 8, see Nir. XII.18.

1. Mitra-Varuna, मित्रावरुणा—When used in pair may mean the pair of *prana* and *udana*, the two vital breaths, (ii) the pair of preceptor and teacher; (iii) the pair of the sun-divine and ocean divine; (iv) Lord of protection and of venerability,—one Lord but with a pair of attributive characteristics; (v) pair of energy and plasma, and (vi) Lord, the source of light and the source bliss (L17); see notes on I.2.7, whilst Varuna is the excellent or chosen one, Mitra is friend also. These terms are the names of the Sun also.

Mitrah, (मित्रः) is so called because he protects (रक्षते) from destruction, or because he runs (गच्छति), measuring things together ($\sqrt{\text{मी}}$); in this sense, the sun also; or the word is derived from the causal of *mīd* ($\sqrt{\text{मिद}}$), to be fat, (Nir. X.21; see Rv.III.59.1, मित्रो जगाम्वातयेति). Also see notes on I.1.7.

Varuna, along with Vayu is known to be the deity of the middle region (Nir.X.I); he is so called because he covers ($\sqrt{\text{वृ}}$). Varuna sends forth the cloud, whose door opens downwards. He is the sovereign king of entire universe (युवनस्व राजा), who moistens earth as rain does barley (Rv.V.85.3). Varuna is atmospheric or celestial deity is a controversial question; usually rain is mentioned as a function of the sun. The controversy is clarified by the verse Rv.VII.41.2, where he is regarded as belonging to the middle region (मध्यमो नवर्णः). See notes on I.1.7.

According to Sayana, we have also the same (मित्रावरुणा। मित्रः प्रमीतेस्त्रायको वरुणः वापान्निवारयिता, i.e., Mitra is one who measures out and Varuna the one who protects against sins and ills).

Agni, for this see earlier notes, (I. 1. 1.); Lord or a person, shining or glorious like fire is also *agni* (अग्निः अग्निरिव तेजस्वी—*Daya*.).

2. **Visah-visah**, between people and people, i.e. belonging to every man (विशः विश्वः प्रजाया प्रजाया मध्ये—*Daya*. ; सर्वस्या प्रजायाः—*Sayana*.).

Yuvatyoh, of the two young (man and woman); i.e. bride and bridegroom; here earth and heaven (युवत्योः छायापुत्रिम्योः—*Sayana* ; युवावस्या प्राप्तयोः स्त्री-पुरुषयोः—*Daya*.).

Divah sisum, the child of the celestial region (दिवः शिशुं दृप्तोकस्य पुत्रं—*Sayana*); child of a cherishing one, कमनीयस्य बालकं—*Daya*.).

Agni or fire is born of the celestial region (see दिवस्मरि प्रथमं अग्ने मग्निः—Rv. X. 45. 1.). Also see त्वं पुत्रो मवसि यस्तेऽविषत् Rv.II.1.9).

Strbhñh, with stars (सृभि नक्षत्रादिभिः—*Daya*.). The word *star* is derived from this word, which has been used only in plural.

Duhitara, the two daughters, night and day, since they are directly or indirectly associated with the rise and the setting of the sun (दुहितरा दुहितरे । सूर्येण हि ग्रहोरात्रयोर्विधायः क्रियते—*Sayana*.).

Kavim iyaksasi prayajyo, show favour to the sage. Here *prayajayo* (प्रयज्यो) is vocative; addresses to Vayu (wind); *Kavim*, the intelligent adorer (कविः अन्तर्दर्शी ; कवि मेधाविनं स्तोतारं—*Sayana* ; कवि विद्वान्विश्व अन्तर्ग्रहं—*Daya*.).

Iyaksasi, worship or adore with riches (इयससि धनेन पूजय—*Sayana*); meet or attain (इयससि धनं गच्छते प्राप्स्यसि वा, इयस्यतीति गतिकर्मा—Nigh.II.14—*Daya*.).

6. **Jagad a Kṛnuhvam**, multiply the moveable (wealth). It may mean moveable, and immoveable, both types of organic kingdom (vegetable and animal life). (यजत् स्यात्तत्र जंगमास्त्वकं सर्वं प्राणिजातं—*Sayana*.).

Purisani, the widespread waters (पुरोषाणि पुरस्तान्पुत्रकानि—*Sayana*; उद-कानि ; पुरोषमित्युदक नाम—*Daya*.) Nigh. I.12

7. **Kanye**; daughter; the one to be cherished or loved (कन्या कमनीया).

Sarasvati, one possessing divine knowledge (सरस्वती विज्ञानाद्या—*Daya.*).

Dhiyam, the sanctioned deities ; the intelligence or wisdom ; a noble act (धियं शास्त्रोक्त्या प्रशामुक्तये कर्म वा—*Daya.* ; मत्स्यदीयं यज्ञाख्यं कर्म—*Sayana*).

Gnabbhī, by the well-disciplined speeches or words (ग्राभिः सुविज्ञितानिर्वीक्षितः—*Daya.* ; Nigh. I.11).

Gna is also wife of god (see Nir. XII.46) ; or *deva-patni*. See Rv.V.46.8; उत मा व्यन्तु देवपत्नीः), such as Indrani (of Indra) ; Agnayī (of Agni) ; Asvini (of Asvins), Rodasi (of Rudra) ; Varunani (of Varuna).

Gayatri and other Vedic meters are also known as *gna* (छन्दसि गैनाः Tait.S.V.I.7.2).

8. **Pathah-pathah**, of every path (पथस्यः सर्वस्य मार्गस्य—*Sayana*) ; मार्गान्मार्गान्—*Daya*.

Parī-patim, protector, Lord-supreme (परिपति पथिपति—*Sayana* ; other than the husband, or an incharge from all sides, पति पथेतिहा वा सर्वतः स्वाधिनम्—*Daya.*).

Dhiyam-dhiyam, every thought or act of wisdom, every rite (धियं धियं सर्वमत्स्यदीयं कर्म—*Sayana* ; प्रज्ञां प्रज्ञां कर्म कर्म वा—*Daya.*).

Made ready with desire, he has reached or come in contact with, the worshipful supreme overlord of *every path*. May he give us treasures of noteworthy surface, and may Pusan accomplish our *every action*—Nir.XII.18.

9. **Yajatam pastyanam**, the adored of houses i.e. householders (यजतं यज्यन्तं । गृहस्वयंजनीयं ; पस्त्वानां पस्त्वमिति गृहानाम—*Sayana* ; यजतं संगमन्तव्यं गृहाणां—*Daya.* ; पस्त्वं=गृहानाम=house ;—Nigh.III.4).

10. वदंया=वदंय (संहितायामिति धीर्धः—Panini VI.1.70).

R̥dhak, truth (ऋधक् सत्यं—*Daya.*) ; that which leads to prosperity (ऋधक् ऋधं समृद्धं यथा भवति तथा—*Sayana*).

R̥avam, the great (ऋवं महान्तं—*Daya.*) ; worth seeing ; of pleasing aspect (ऋवं दर्शनीयं—*Sayana*).

11. **Naksanto angirasvat**, spreading like the rays of light; like the moving wind (नक्षन्तः प्राप्नुवन्तः अङ्गिरस्वत् प्रगस्ता अङ्गिरसो घामवस्तद्वत्—*Daya*. ; नक्षन्तः व्याप्नुवन्तः । अङ्गिरस्वत् । अङ्गिरसो घामवस्तोला रश्मयः । ते यथा शीघ्रं नमस्तनं व्याप्नुवन्ति वद्वत्—*Sayana*).

Angirasah, rays endowed with movement (*Sayana*); wind endowed with motion (*Daya*). The *Ṛsis* may also be *angirasah*.

Acitram, non-wonderful (अचित्रं अज्ञप्तम्—*Daya*.); also a place scanty of timber (since *citram* is a place thick with shrubs and trees) (अचित्रं चित् । षोडशिवनस्पतिभि निविष्टो देशाचित्रम् । तद्विलक्षणं षोडश्यादिभिर्युक्तमपि देशम्—*Sayana*).

Jinvatha, जित्वा=जित्वा (संहितायामिति दीर्घः—Panini VI.1.70), refresh with rain (जित्वा दृष्ट्या वर्षयम्—*Sayana* ; जित्वा प्राप्नुवन्ति—*Daya*.), Maruts have been invoked to satisfy such arid lands with rain.

12. **Nakam**, the midspace, devoid of ills and troubles (नाकम् अविद्यमान दुःखमन्तरिक्षं—*Daya*.).

Strbhhlh, by stars and constellation (स्तृभिः नक्षत्रैः—*Daya*.).

Vipah, of the wise, of the adorer or priest (विपः विप्रस्य वेद्याविनः स्तोतुः—*Sayana* ; wise or one full of wisdom, विपः वेद्यावो—*Daya*).

13. **Visnuh**, Lord who pervades ; all pervading Lord (विष्णुः यो वेवेष्टि स जगदीश्वरः—*Daya*.).

Sipivista and **Visnu** are two names or synonyms of **Visnu** (अपि-विष्टो विष्णुरिति विष्णोर्द्वैनामनी नक्षतः Nir.V.7).

The former has a contemptuous meaning, so says Aupamanyava, (See कियिस्ते विष्णो परिचर्यं मृत्यु यद्ववसे क्षिपिविष्टो प्रतिम—Rv.VII.100.6: What was blameable in thee, O Visnu, that thou didst declare, "I am sipivista").

Visnu creates or measures out the regions in three stages or steps (or only thrice) for the good of people in peril (यो विष्णुर्वाधिताय मनवे पापिवा नि रजसि त्रिविद् विमने तस्यसम्वाचे—*Daya*.’s paraphrase of this verse 13).

14. **Ahibudhnyah**, अहिः बुध्यः, a serpent of depth ; cloud in the midspace (अहिः मेघः बुध्यः अन्तरिक्षे—*Daya*.).

Ahi is the synonym of cloud (Nigh I.10), since of its motion ; it moves in the atmosphere (अहिस्त्वनात् । एति अन्तरिक्षे—Nir.II.17; cf. Rv.I.32.11: दासपत्नीराहियोगा, having demon as their master and the cloud their guardian). The other meaning of *ahi* is serpent, derived from the same root, or from आ√ह्न्, to attack, with its preposition shortened ; it attacks (अयम-पीतरोऽहिरेतस्मादेव । निहृंसितोपसर्गः । आहूतीति ।—Nir.II.17).

Budhnam is a synonym for midspace, the middle region (बुध्नमन्तरिक्षं—*Sayana*), and *budhnya* is what is or who is born in *antariksa* or midspace, and hence, a cloud.

Parvatah, cloud (पर्वतः शेषः—*Daya*.). Clouds are so called because, they move in layers or *parva*. But *Sayana* translates the term as filler (पर्वतः पूरयता । 'पर्वं पूरये' इति धातुः । यद्वा पर्ववद्बन्धं पर्वतः । तद्वान् । पर्वतस्य निरेः पर्वु-रिति वा पर्वतः), derived from the verb *parva*, to fill. He gives another alternative. *Parvata* is the wielder of thunderbolt i.e. Indra, or also the enemy of hills or *parvata* is also *parvata*. See our notes on I.19.7 also.

In Nir. I.20, we have : *Parvata* (mountain) is so called because it has joints (*parva* ; पर्ववान् पर्वतः). But *parva* is derived from the root √पृ to fill, or from √प्री, to propitiate (पर्वपुनः पुनःतेः प्रीणतेर्वा). *Ardhamasa* (a period of fortnight is also *parva*, because in this period the gods are propitiated (पर्वमास पर्व, देवानस्मिन्प्रीणन्तीति). The mountain is also called *parvata* on account of the similarity of joints of the nature of the period (*parva*).

Canah, food (वनः फलं—*Sayana* फलादिकम्—*Daya*.). The Nighantu does not include this word in the synonyms of *anna*.

Osadhibhih, Soma herb or other medicinal herbs (ओषधीभिः सोमलव-विभिः—*Daya*.) or it may be vegetables as sesamum, pulse and the like (ओषधीभिः । ओषः पाकः आमुषीयते इत्योषधयस्तिष्ठन् माषाद्याः—*Sayana* ; from *osa*, vitality or enērgy).

Ratisacah, all the givers or liberal donors, and hence *visvedevah*, all gods, all Nature's bounties, who receive and give back both in plenty. (रातिशवाः । दानकर्तारः—*Daya*.); रातिशवाः । राति दानं सचन्ते देवन्ते इति रातिशवाओ निस्वदेवाः—*Sayana*).

15. **Pura-vīram**, one with numerous *vīrah* or children; *vīra* is one born of *vīrya* or semen, and thus son, grandson and the like (पुस्वीरं वीर्यनिष्पाद्यन् इति वीराः पुलस्तकः—*Sayana*); also *vīra* is one with vitality or vigour, and hence a brave person (पुर्वो बह्वो वीरा यस्मात्तन्—*Daya.*).

Carsanipram, male dependents, persons related to men (वर्षणिप्राम् । वर्षणयो मनुष्याः । तेषां पुरयितारं—*Sayana*; यस्य वर्षणीन्मनुष्यान्प्राति ध्याप्नोति तन्—*Daya.*).

Hymn-50

For verses 5 and 14 see Nir. VI.6 and XII.33 respectively.

1. The hymn deals with cosmic evolution, and Nature's numerous bounties participating in the huge task. We have such terms occurring in the verses: Aditi, Varuna, Mitra, Agni, Aryaman, Savitṛ, Bhaga (who are the protecting deities—*traiṇ devan*). For Varuna, Mitra, and Agni, see our notes on VI.49.1, for Agni on I.1.1; for Bhaga on I.14.3. for Savitṛ, our notes on I. 22.5 (Nir.X.31); for Aditi on I.24.1; 89. 10; and for Aryaman on I.26.4 (Nir.IV.22,23; XI.22.2-4).

Aditi, the unimpaired, mother of gods (अदितिरदीना देवमाता Nir. IV.22; cf. *Brhaddevata* II.46). Everything born or shall be born is Aditi, *dyau* (heaven); *antariksa* (atmosphere); father, mother, son, five classes of men and all-gods* (I.89. 10). With these words, the seers, describe the greatness of Aditi,—or else all these things are unimpaired (अदीनाः) (अदितेर्विभृतिमाचष्टे, एतत्त्वदीनानीति वा—Nir.IV.23).

Aditi attends on the birth of two kings Mitra and Varuna, and the ordinance (action, *vṛata*) of Dakṣa; दक्षस्य वाचिते जन्मनि व्रते राजाना मित्रा-वरुणा विवाहसि—X.64.5. It is said that Dakṣa is a son of Aditi, and is praised among the sons of Aditi, but it is also said that Aditi is daughter of Dakṣa (अदितेर्वंशो दक्षायत दक्षादुदितिः परि । अदितिर्हवनिष्ट दक्ष वा इद्विता तव 1-X.72.4; मावित्तो दक्षः इत्याहुः । अदित्यमंशे च स्तुतः । अदितिर्दक्षमायत्री—Nir.XI.24).

* अदितिर्द्यौ रदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वदेवा अदितिः पञ्चवचना अदितिर्वातमदिति र्भूमित्वम् ॥
—I.89.10

Agni is also known as Aditi (अग्निरस्यदितिर्दिव्यते Aditi gives perfect innocence, i.e. faultlessness in the entire sphere of action (अनायास्तत्त्वमदिते सर्वताता ।—I.94.15 ; अनायास्तम् । अनपराधत्वम् । अदिते । सर्वसि कर्म ततियु—Nir. XI.24).

Aryaman, a synonym for the sun ; it has many chariots (or it is very swift); and its path is unobstructed, i.e. unimpeded ; it chastises the enemy (darkness). Seven priests, seven rays, extract juices for him, or seven seers praise him. In births of diverse forms (or activities), the sun rises (अतुर्वप्याः पुरुरपो अयंवा सप्तहोता विपुल्येषु जन्मन्—X.64.5, commented by Nir.XI.23).

Savitṛ, same as the sun ; the creator Lord ; see our notes on I.22.5.

Bhaga, Gracious Lord ; a name for enjoyment also. For this we have "As a consumer to his enjoyment" (जार या भगम्—R̥v. X. 11.6, and Av.XVIII. 1. 33). The sun is called here a consumer (जार); he is the consumer of night ; he is the consumer of lights also (स्वयुर्जारः शृणोतु नः) —VI.55.5 ; here dawn is the sister of the seer ; and the sun is dawn's consumer (dawn is sister, *savsr*, from companionship, or drawing the juices—Nir.III.16.

Bhagam, is also glory (मम ऐश्वर्यम्—*Daya*).

Daksapitrn, clever parents or preceptors (दक्षपितृन् चतुरान् जनकालम्बापकान् वा—*Daya*.) ; whose grandfather is *daksa* or clever (or Daksa by name); grandfather may be any elder in ancestry. (See पाहं पितृन् तद्विदतां अविस्ति, X.15.3 ; अदितिर्हजनिष्य, X.72.5). For the relation between *Daksa* and Aditi, see note on verse 1 of this hymn.

Dvijanmanah, twice born ; this refers to the sun, first born in heaven, then out of the sea. It refers to a child also who is first born of its mother, and the second time, out of the "womb", as if, of the preceptor as a student. (द्विजन्मानः द्वयोर्बोक्त्रियोः जायमानाः प्रादुर्भवन्तः—*Sayana* ; i.e. manifest in two places, heaven and earth).

4. अघा=अघ (निपातस्य चेति दीर्घः—Panini VI.3.135).

Rudrasya sunavah, the sons of Rudra, the teaser of the wicked (रुद्रस्य दृष्टानां रोदयितुं—*Daya*.); or the sons of Lord of vitality, i.e. Maruts, the elements of human vital complex (in cosmos, the cloud bearing winds), रुद्रस्य सूनवः पुत्राः मरुतः—*Sayana*).

Vasavah, the giver of dwellings (वसवः वासयितारः—*Sayana*); the learned scholars of the third or the lowest category (वसवः प्रादि कोटिस्था विद्वानः—*Daya*.), the other two categories are Rudra (the middle one) and Aditya (the top one). Such planets as may have the probability of sustaining life are also *Vasu*. Again, a *Brahmacarin* who observes austerity with necessary discipline up to the age of 36 is *rudra*, and the one up to the age of 48 is *aditya*.).

5. **Abhyardha-yajva**, the participator in the half of the reward अभ्यर्धयज्वा प्राप्तिमुख्यस्वादि सङ्गन्ता—*Daya*.); whom the rewarder with prosperity honours with wealth (अभ्यर्धयज्वा स्तोतुनभ्यर्धन् समृद्धान् कुर्वन् यो यजति घनेन पूजयति तादृशः—*Sayana*).

This is commented upon by Yaksas : the term means one who offers sacrifices, having made them in separate parts (विषयान् पृथा अभ्यर्धयज्वा अभ्यर्धयन् यजति—*Pasan*, who sacrifices in separate parts, pours down—*Nir.* VI.6).

7. **Sam yoh**, security and removal, *Sam*=positive pleasure, or peace (*Santi*, शान्ति); *yuh*=freedom from or removal of pain (यं यवनं उपद्रवाणां i.e. calming down or annihilating obstacles; योः यवनं पृथक्करणं, पृथक्कर्तव्यानां प्रयानां, i.e. removal of troubles, or making separate of those things which are to be kept off).

Tokaya-tanayaya, for the infant and for the boy (लोकया प्रत्यययत्ने तनयाय सुकृपाराय सन्तानाय—*Daya*.); for children and their children (लोकया पुत्राय तनयाय सन्तानाय—*Sayana*). Both the terms usually occur in pairs, and are synonyms of son (*Nigh.* II.2, अण्डक्यायादि). See our note on VI.48.10.

9. **पदा=पद** (संहिताप्राप्ति शीर्षः—*Panini*. VI.1.70)

Divyah, celestial, i.e. the Adityas of heaven (self-luminous stars of uppermost region).

Parthivasah, terrestrial, i.e. the *vasavas*, born on the earth (पार्थिवासः पृथिव्यां जन्मा वसवः—*Sayana*).

Gojatab, born in midspace (गोवाताः सम्यन्तरिक्षे प्रसिद्धाः—*Daya.*) ; pertaining to *pr̥sni*, the midspace, i.e. the Maruts (गौः पृथिनर्माभ्यमिका वाक् । तद् उत्पन्ना भन्तः—*Sayana*).

Apyah, born in waters or in atmosphere (अप्याः अप्सु भवाः—*Daya.*) ; the aquatic, born in the firmament, i.e. the Rudras (अप्याः अप्सु अन्तरिक्षे भवा ददाः—*Sayana*).¹

12. The terms used in this verse are : Rudra, Sarasvati, Visnu, Vayu, R̥bhuksin, Vaja, Vidhatṛ, Parjanya and Vata, Nature's bounties invoked for food.

Rudrah, Lord of vitality, divine vital forces (teaser of wicked or the tormenter).

Sarasvati, learning personified, divine speech, the enlightened one (see notes on I.3.10).

Visnuh, omnipresent Lord, all pervading Lord (see notes on I.22.16 ; VI.49.13).

Vayuh, wind (see notes on I.2.1) ; lord of cosmic vitality or movements (see also Nir.II.8 ; V.6 ; VII.5, VII.17 and X.1).

R̥bhuksab, man of wisdom (ऋषुक्षः मेधावी—*Daya.*).

R̥bhu, (the technician of aircrafts), **Vibhu**, (the technician of waterways) and **Vaja** (technician of roadways)—the three belong to the Academy of Defence (सौधन्वनाः from *dhanu*, defence weapon) (ऋषुक्षः । ऋषुर्विश्वावाज इति त्रयः सौधन्वनाः—*Sayana*) ; of these three, R̥bhu is the first, Vajah the last and Vibhuh, the middle one by intrapolation (तेषामाद्यौ ऋषुश्च, वाजः अन्तिमश्च । उपस्सङ्गमेतत् । विम्बा च—*Sayana*).

Vajah, normally food (Nigh.II.7) ; technician.

Vidhata, the creator, the protector ; the giver of law ; law-instructor (विधाता विधानकर्ता—*Daya.*) ; Prajapati (विधाता प्रजापतिश्च—*Sayana*) ; For *Dhata and Vidhata* see विश्वकर्मा विमना प्राप्तिद्वया घाता विधाता परमोद संदर्भ—R̥v.X.-82.2 ; Yv.XVII.26 ; Nir.X.26.

Parjanya, cloud-divine (see *Parjanya Hymn* VII.101-103). The word is derived from √पृष्ट्, to be satisfied by reversing the first and last letter (r and p to p and r); one who gives satisfaction and is favourable to men (*tp + janyah*, तृप् + जन्त्यः = पृत् + जन्त्यः = पर्ज + जन्त्यः = पर्जन्य.); or he is so called because he is the best conqueror (पृत् + जिन्) or he is the best progenitor (परः + जन्); or he is the bestower of juices (प्र + ऋञ्) (पर्जन्यस्तुपेराधन्त विपरीतस्य तर्पयिता जन्त्यः । परो जेता वा परो जनयिता वा । प्रार्जयिता वा रत्ननाम्—Nir. X.10).

(See also I.38.9 and V.83.2. for *Parjanya*).

Vata, wind, may be the same as *Vayu*.

13. **Apam napat**, see notes on I.22.6.

Savitr, Lord of creativity; see notes on I.22.5.

Bhaga, Lord of graces; see notes on VI.50.1.

Tvastr, Lord of brilliance; the architect; master of designs, "Tvastr is so called because it pervades quickly" say the etymologists. It may, however, be derived from √त्विष् meaning to shine; or from √त्वष्ट्, meaning to do (त्वष्टा तूर्णमस्तु इति नैरुक्ताः । त्विषेर्वा स्यात् दीप्ति कर्मणः । त्वष्टेर्वा स्यात् करोति कर्मणः—Nir.VIII.13).

See Rv.X.110.9; Av.V.12.9, Yv. XXIX.34 व इने चावापुषिषी for an invocation to Tvastr: O wise and excellent sacrificer, incited by the sacrifice here today to Lord Tvastr, who made these two progenitors, heaven and earth, and all created beings beautiful.

Tvastr is an atmospheric deity; he is enlisted among such gods of *antariksa*, midspace; he is also Agni according to Sakapurni (माध्यधिक-स्त्वष्टेत्याहुः । माध्यने च स्वाने समान्तातः । प्राग्विरिति यादृक्पुष्टिः—Nir.VIII.14). Also see I.95.2-5, where *tvast* means fire (born in midair, heaven and waters).

14. For this verse, see also Yv. XXXIV.53; Nir.XII.33.

Ahribudhnya, cloud born in midspace, see VI.49.14; a serpent of depth.

Aja-ekapad, one-footed goat, the one-footed driver, or he protects with one foot, or he drinks with one foot, or he has only one foot, he does not draw one foot out (अज एकापदश्च एकः पादः । एकेन पादेन पातीति वा । एकेन पादेन विवतीति वा । एकोऽस्य पाद इति वा । “एकं पादं नोत्तिष्ठति”—Av.XI.4.21) : Nir.XII.29.

The verse is interpreted in Nir. XII.33 thus : May the serpent of depth, *ahirbudhnya*, hear us. And may the one-footed driver, the earth, the ocean, and the all-gods, the promoting truth (or promoting sacrifice) (सत्यवृधो यज्ञवृधो वा), and who are invoked and praised with stanzas and the stanzas uttered by wise men (i.e. by intelligent men) protect us.

Hymn-51

1. **Mitrāyoh**, of the two friends ; of the teacher and taught ; of the inbreath and the outbreath (मित्रयोः सुहृदोरभ्यापकऽभ्येतोर्वाह्याभ्यन्तरस्त्वयोः प्राणयोर्वा—*Daya*.).

Varunayoh, of the pair as of *udana* or the up-breath etc. (वरुणयोः उदान इव वर्तमानयोः—*Daya*.).

Mitrāyoh-varunayoh priyam, the favourite of or grateful to Mitra-Varuna pair (मित्रयोः वरुणयोः प्रियं । मित्रं वन्दो वरुणस्य वन्दय इत्येतत् योयात् मित्रा वरुणाभ्यामभ्याचष्टे । मित्रावरुणयोः प्रियम्—*Sayana*).

2. **Trīṇi vīdathāni**, the three cognizable worlds (त्रीणि विदयानि वेदितव्यानि स्थानानि त्रींस्तोकां—*Sayana*) ; the cognizable disciplines, actions, devotion and knowledge (त्रीणि वेदतुं योयानि कर्मागतमात्मनानि—*Daya*.).

Devānam janma, the birth of divinities, (abiding in them), i.e. of the *Vasus* on the earth, of the *Rudras* in the firmament and of the *Adityas* in heaven (*Sayana*). Or, the birth of learned people of the three disciplines mentioned above (*Daya*.).

3. **मच्छा** = मच्छ (संहितायामिति वीचैः—Panini VI.1.70).

4. **Adītyan**, to the persons who have life-long dedicated to scholarship with austerity and sanctity for over a long age of 48 years (आदित्यान् कृताष्टयत्नारिणश्च वर्षं ब्रह्मर्षयेण पूर्णविदुषः—*Daya*.); Also to Nature's bounties of the celestial region ; to the spiritual enlightenment of the innermost realm.

5. मृतता = मृत (संहितायावति शेषः—Panini VI.1.70)

Aditya adite, all invocative, O Aditi and O sons of Aditi (*Sayana*). O lady of deep learning and austerity (O Aditi), and other male scholars (*adityas*), similarly adept in austerities. (*Daya*).

6. **Vrkaya vrkye riradhata**, Vrkaya, to the injurer or thief (वृकाय हिसकाय स्तेनाय ; वृक्ये तस्यस्त्रिये—*Sayana*).

Vrkye, to the evil characteristics of the thief (वृकाय स्तेनाय वृक्ये वृकेषु स्तेनेषु मये व्यवहारे—*Daya*.); or the wife of the thief; or *vrka*, the wild dog or wolf (वृको परव्यवसा, तस्य स्त्री वृकी), and *vrki*, its female (*Sayana*).

8. **Namah dadhara prthivim dyam**, the reverence sustains earth and heaven; earth and heavenly receiving reverence from men continue to live for long time for the enjoyment of mortals (नमः नमस्कार एव पृथिवीमुत धां द्युलोकं च दाधार धारयति । धावा पृथिव्यो प्राणिभिर्नमस्त्रिक्रममाणे सत्यो तदुपभोगाय चिरकालमव तिष्ठेत्—*Sayana*).

9. **Rtasya rathyah**, the regulators (or adepts in the discipline) of your truthful life (ऋतस्य कृतस्य रथ्यः रथेषु वायुः—*Daya*.); the regulators of your sacrifice; leaders or conveyers of the sacrifice offered (ऋतस्य यज्ञस्य रथ्यः रथित्वं नेतृन्—*Sayana*).

14. **Panim**, to a trader (पणि व्यवहारकर्तारं—*Daya*.); a trader, a greedy trafficker, who gives no offerings to the gods, no presents to the priests (पणि पणिकमदातारं—*Sayana*).

Atrinam, to one who deprives others of their wealth (पत्रिणं पर-स्वापहारकं—*Daya*.); voracious (भवनशीलं राक्षसादिकं—*Sayana*).

Vrkah, a robber, a thief (वृकः स्तेवः—*Daya*.); an extortioner, from √वृह्, to seize, to take away (कृक वृक भाषाके-इति वायुः). Also *vrka* is one who chooses, from √वृ (वृणोतीति वृकः, काकः स्वापरो वा Unadi, -III.41).

Vrkah, also means the moon, so called because her light is disclosed, or because her light is not sufficient, or because her light is brighter or stronger (compared with stars). (वृकरपद्मना भवति । विवृत ज्योतिष्को वा । विरक्त ज्योतिष्को वा—*Nir*, V.20.

To support, we have the verse : अरुणो मासकृद् वृकः पथा यन्तं ददर्श हि—Rv.I.105.18 ; Bṛhaddevata II.112)—The red moon, maker of the month, indeed saw (the stars) going along the route.

The sun is also called *vrka*, because he dispels darkness. (पादित्योऽपि वृक उच्यते—Nir. V.21). For we have the verse : यजोदवीदश्विना पतिका वामास्तो यस्सीममुच्यत वृकस्य—I.117.16)—The constant one invoked you ; O Asvins, when you released her, like a quail, from the mouth of wolf (*vrka*) : here *her* is the dawn (उषा) who as the legend goes, was seized by the sun. She called upon the Asvins who released her (माहृन्वदुषा पतिकावादित्येनमिप्रस्ता । उषाश्विना प्रमुच्यतुः । इत्याख्यानम् ।

A dog is also called *vrka* on account of biting (इवापि वृक उच्यते । विकर्तनात्) : thus, in its support, we have the words : वृकश्चिदस्य वारण उरागमिः Rv. VIII.66.8 ; Av. XX.97.2—the wolf, the killer of the sheep, indeed his warder, Here *vrka* is a dog, a watch dog ; the word also means wolf or jackal, and *vrki* is she-wolf or she-jackal, the butcher (वृद्वामित्यपि वृक्युच्यते), as in the quotation : जतं मेधान्मयै वसवाम भूक्षाध्वं तं सिताग्वं पकार—(Rv.116.16) : The father made Rjrasva, who made a gift of a hundred rams to the she-wolf, blind (Nir. V.20-21).

Hymn-52

1. Atiyajasyn, of the one who is excessively interested in the performance of sacrifices (an exceedingly devoted public worker) (पति याजस्य योऽतिजायेन यष्टुं योग्यस्य यज्ञस्य—*Daya*).

According to Sayana, Atiyaja is the name of a seer, who was rival to Rjisvan, a priest, who pronounces an imprecation (प्रतिजाजो नाम कश्चिद् ऋषिरस्माद् ऋषिस्त्वन उक्तुष्यः स्यामहमिति वृद्धया देवान् मियुलरास । ऋषिरतदीयं यजनं निराचष्टाचया—*Sayana*).

2. Brahmadvisam, the enemy or obstructor of prayer, praise or divine knowledge ; even one hostile towards wealth or money, *brahma* being synonymous to *dhana* or wealth (ब्रह्मद्विषं धनस्य द्वेषारं—*Daya* ; Nigh. II.10).

3. Brahmadvise, for the enemy of divine knowledge (ब्रह्मद्विषे वेद-विद्याद्वेष्टे—*Daya*) ; an enemy of Brahman, the Lord Supreme or the high class Brahmanas (ब्रह्मद्विषे ब्राह्मणद्वेष्टे उत्तमै—*Sayana*).

5. Pasyema suryam uccarantam, may we behold the rising sun (of. उच्यतेसूर्येदितं सूर्यमुच्यते—VII.66.16).

9. *Amrtasya girah*, words of eternal knowledge (अमृतस्य नाशरहितस्य विज्ञानस्य गिरः विद्यायुक्ता वाचः—*Daya*).

Amrtasya subarah, children or sons of immortal Prajapati (अमृतस्य मरणरहितस्य प्रजापतेः ये सुतवः पुत्राः ते देवाः—*Sayana*).

10. *Yujyam payah*, appropriate milk offering; *payah* is milk and also water (Nigh. I.12) or food (Nigh.II.7); *yujyam*, appropriate or worthy of the occasion (युज्यं समाधातुमर्हं पयः, दुग्धमुदकमन्नं वा—*Daya*; युज्यं योग्यं पयः प्रायश्चित्करूपं—*Sayana*).

13. *Agni-jihvah*, tongue of fire; whose tongue is the fire; those whose tongue is enlightened with truth (अग्निजिह्वाः अग्निना सत्येन तु प्रकाशिता जिह्वा येषान्ते—*Daya*); one who receives oblations by the tongue of Agni or fire (अग्निजिह्वा त्वानीयो येषाम् । यद्वा अग्नेजिह्वा । तया पोष्यमाणत्वात् अग्निजिह्वा—*Sayana*).

16. *Dhiyam*, discriminating intellect (धियं प्रज्ञां—*Daya*); sacred acts, as yajna etc. (धियं कर्मयज्ञसङ्घं—*Sayana*).

Have, in the sacred performances (हवे प्रज्ञांस्तीये घन्मं व्यवहारे—*Daya*; हवे यज्ञे—*Sayana*).

Ilam, food (Nigh.II.7); one of you two produce food (clouds, the rains or *parjanya* produce the food just as rains produce herbs and vegetables)(इत्तां घन्नं जनयत् जनयति । दृष्ट्या हि शोषधिवनस्पतयो जायन्ते तेष्वहचानं जायते । —*Sayana*). The other amongst you produces the semen or virile essence (this refers to Agni, who metabolizes the food in body, and thereby semen is produced, which on its turn leads to the fertilization of ovum (अन्यः अग्निः गर्भं जनयति । पुरुषेण भुक्तमन्नं जाठरेणाग्निना पक्वं सत् रेवोरूपेण परिणमते तदेव पोषित्सु गर्भो भवति—*Sayana*).

17. *Barhisi*, In the fire-altar (बहिषि यज्ञकुण्डे—*Daya*; इर्मपुञ्जे—*Sayana*).

Strue—in which firewood and fuel have been well arranged.

In the fire altar, in which the fire wood has been properly arranged and fire has been established, with the chant of the Vedic hymns, offer the oblations of food (यवह, with food etc.)—*Daya*.

Yāve devah, all the learned people (present in the sacrifice) as well as all Natures bounties.

Havsi, in both oblations and offerings, and the food or refreshment served to the guests and visitors (इहयिषि वातम्येज्यस्ये वाज्ज्वादी—*Daya.*).

Hymn-53

Pusan (Lord of bounty and sustenance) is the deity of this hymn ; another popular name of our supreme Lord ; He is addressed as *pathaspate*, the lord of paths, one who leads us on paths of our life, a true guide in the darkness (1) ; He is liberal in encouraging poor to strive for wealth ; and wealth and handsome donations to poor and needy (He is *prayatadaksnam*) (2) ; we invoke Him so that He softens the miser and instigates the niggard to liberality (3) ; He drives away all obstructors (4) ; He changes the hearts of wicked black-marketeers (*pants*) against exploitations of people (6-8) ; He brings to us the prosperity of cows and cattle (9-10).

2. **Vasavīram**, a hero of riches ; liberal in bestowing wealth (वसुवीरं वसुं वरं वीरं वसुवसवान्वितं वृषं, person endowed with good qualities, —*Daya.*) ; one who is especially the instigator of poverty to acquire wealth (वसुं वरं वसुवसवान्वितं वीरं वासुवसवान्वितं वृषं इत्येवमिति वसुवसवान्वितं—*Sayana*).

5. **Pari triṇdhi araya**, परि तृन्धि आरया, pierce with a goad from all sides (परि तृन्धि तृन्धि आरया प्रतोयेत—*Daya.* ; आरया । सूक्ष्मलोहाक्षो दण्डः प्रतोद इति आरा इति आख्यायते । तयापरितृन्धि परिधिष्य—*Sayana*).

Pratoda is a goad ; a stick with sharp iron point at one end. **Ara** (आरा) is also a saw.

Hymn-54

This hymn is also devoted to **Pusan**, who can rightly direct a person for advice to a man of wisdom (1) ; for advice to the house of men of wisdom (2) ; **Pusan** has a harmless discus, not for injuring (3) ; particularly for a man who is a devotee and offers oblations (4) ; He guards cattle and houses (6-7) ; He averts poverty (8).

1. *Yah eva idam iti braviti*, who may even say, this is so. Sayana translates *vidusa* (विदुषा) as a cunning man, a conjurer (विदुषा जानता तेन जनेन—*Sayana*; the word usually means a wise man); and therefore, in regard to the phrase न एवेदमिति ब्रुवत, *Sayana* says that it means, one who says, this, your property, has been lost, and by the earlier passage, he explains as directing the way to the recovery of the lost or stolen goods. Of course, this is merely an imposed interpretation with a sting of superstition in it.

9. See Yv. XXXIII.41.

Hymn-55

For verse 1, see Nir. V.9.

Again the hymn is devoted to Pusan; He is a superb charioteer; is *Kapardin*, wearer of a braid of hair (2); He has goat for steed (3-4, 6); He has been metaphorically described as husband (*ditakhusu*) of His mother, and a lover, a gallant, of His sister (*Svasuh-jarah*) (5).

1. *Vimucak napat*, a grandson of Prajapati. Sayana regards the word *vimucak* (विमुचः—with all the three letters with *amudatta* accent) as a vocative and interprets it as "O Prajapati"—(हे विमुचो नपात् । विमुच्यति सृष्टिकाले स्वसकाशात् सर्वाः प्राजा विसृजतीति विमुक् प्रजापतिः), who at the period of creation, lets loose all creatures from himself.

To Dayananda, only *napat* is vocative, whilst *vimucak* is a verb meaning, render free (विमुचः बोधय—*Daya*. To him again, *napat* is not the grandson, but the one who does not fall (नपात् यो न पतति सः). His *anvaya* (prose order) of the verse is : हे प्राप्नुये, नपास्वं न शतस्य रयोभवं न मां हवि, हे प्रज्यापकोपदेगौ दामुक्त विदंस्त्व विमुचस्त्वमहमुच सं वचाप है ।

A ghrue sam sacavahai, May we two together serve the god of glowing heat (Nir.V.9) (प्राप्नुणिः=glowing with heat=मापत-हविः=one whose glow has reached us (Nir.V.9).

2. *Kapardinam*, one with a braid of hair (usually the term is associated with Siva). (कपदिनं नटावृट्—*Daya*,—not of Siva but of a young *Brahmacarin*, who is expected to have braids of hairs, and long beards (Av.XI.5). (कपरीवपूजा—*Sayana*).

5. *Matuh didbhisum*, lord or guardian of mother (मातुः वनम्याः दिग्धुं चारकं—*Daya.*) ; the mother means *night* (मातुः निर्माणा रात्रेः, the maker or the measure ; दिधिं पति पूवर्ण—*Sayana*). Pusan, the sun, is the guardian of night.

Srasuh jarah, the consumer or lover of sister. Here *dawn* is regarded as the sister of the sun, and the sun is the consumer of this dawn. (स्वसुः सगन्त इवीयसः चारः निवारयिता—*Daya.*).

Bhrata indrasya, since Indra and Pusan both of them are the Adityas, born of the same mother Aditi (See page 429, 430 of our notes). (भ्राता बभ्रुरिन्द्रस्य विधुतः—*Daya.*).

Hymn-56

For verse 3, see Nir.II.6

Karambha-at, one who eats *karambha*, a mixture of parched barley meal and butter (करम्भात् यः करम्भमन्त्रिभेदमस्ति सः *Daya.*; करम्भाणां घृत-मिश्रणां यद सक्तूनां यता—*Sayana*).

3. *Paruse gavi*, in the sun, who has joints ; for the radiant sun. (परुषे परुषमस्ति पर्ववति भास्वति, the joint having or the shining ; गति मच्छतीति गौरा-दित्यः since he moves, therefore, the sun is *gau* (*Sayana*).

Gau, the sun is called so : Lo, that (charioteer) in the sun (*gavi*) who has joints : साहित्योऽपि गौरुच्यते । उतादिः परुषे गवि । पर्ववति भास्वतीत्योपमन्वयः—(Nir.II.6).

Dayananda translates *paruse* : in harsh attitude (परुषे कठोर व्यवहारे) and *gavi*, in words or speech (गवि वाचि).

6. यथा=यद्य (निपातस्य चेति दीर्घः—*Panini*, VI. 3.135)

Adya ca sarvatataye svah ca sarvatataye, for the sake of the enjoyment of all pleasures, from yajna today, and for the enjoyment of all pleasure from the yajna tomorrow (यद्येतावदेव सम्पूर्णसुखसाधकाय यज्ञाय—*Daya.*) ; or for the sake of the general sacrifice today and the general sacrifice tomorrow.

(सर्वसायने सर्वे ऋत्विग्निस्तादये इति सर्वसायिर्यज्ञः । सर्वयन्—a yajna that is conducted by all the priests is the *Sarvatatl yajna*; यद्वा । सर्वेषां भोगानां विस्तारय, or the *yajna* meant for the enjoyment of all—*Sayana*).

Hymn-57

This hymn has the deities Indra and Pusan ; both represent the aspects of the Supreme Lord ; both of them are *adityas* also as the suns of different months. Indra is invoked for well-being and friendship whilst Pusan for food (1) ; the one likes Soma, whilst the other Pusan likes *Karambha* (2) ; goats are the carriers of Pusan, and horses of the Indra (3) ; Pusan is one with Indra in all other respects, and people depend on the goodwill of both (4-6).

Camvoh, in the space between the celestial and terrestrial regions (चम्बोः पावाः पुमिष्योर्यज्ये—*Daya*.) ; the two ladies or cups (चम्बोः पयिष्वनन फल-कपोः—*Sayana*).

Karambham, a preparation of parched barley and butter. (See VI.56.I) ; the buttered meal.

Hymn-58

For verse 1, see Nir.XII.17.

Pusan and Indra are the two forms of one and the same supreme Lord, as well as of the same sun. This is explained in the first verse. When the sun goes on account of the increase of rays, he is called Pusan : अथ यदपि योषं पुष्यति तत्पूषा यदपि (Nir.XII.16) and in this connection, the verse has been quoted : Thy one form is bright (वृक्), which means that it is bright red (वृक् ते अग्नय् means सोहितं ते अग्नय्) ; and thy other is holy, which means that to it the sacrifice is offered (यजतं ते अग्नय् means यज्ञियं ते अग्नय्). Thy function is to make the day and night of different forms (विषमरूपे ते अहनीकर्म) And thou art like heaven (वीरिव चासि). Thou protectest all sciences (सर्वाणि प्रज्ञानान्यवशि). Here let thy gift be full of fortune, O Pusan, abounding in food (अन्नवन् । भावनवती ते पुषन्निह वतिरस्तु)—Nir.XII.17. In connection with Pusan, Yaska quotes another verse (VI.49.8) which we have already discussed.

Pusan is thus like the sun : he is identified with both day and night, and is considered as their regulator (the lengths of days and nights depend on the sun).

Bhuvane visve arpitah, placed over the whole world (पुषने संसारे विश्वे समग्रे प्रपितः स्थापितः—*Daya*. ; विश्वे विश्वस्मिन् सर्वस्मिन् भूवने लोके प्रपितः प्रजापतिनापोषकत्वेन स्थापितः—placed so by Prajapati in his capacity of nourishing all things—*Sayana*). Thus it is clear, that the same sun, in the capacity of nourishing the entire universe is known as Pusan.

Similarly, one and the same Supreme Lord in the capacity of resplendence is known as Indra, and as the nourisher is known as Pusan.

3. **Yasi Dutyam saryasya**, Pusan assumes the role of the messenger of the sun. In this connection, Sayana quotes an anecdote : on one occasion, when Surya with the gods, had set out to fight the *asuras* (the clouds or *vṛtra*) he sent Pusan to his abode to console his wife, who was greatly afflicted by his going to the wars ; for this office, Pusan is here commended (*Wilson*).

Kamena krtam tavasam su-ancam, propitiated by willingly offered devotions (or oblations), vigorous, and well moving, accomplished by physical and mental powers (कामेन कृतं निष्पन्नं तवसं वसिष्ठं स्वयञ्च सुष्ठिबलवन्तं प्राप्तं शरीरबलवत्त्वेन युक्तं—*Daya*.).

Whilst interpreting this verse, Sayana unnecessarily introduces *pasu* (animal) offerings (कामेन पशूनादि विषयेन कृतं स्तोत्रमिदं यो कृतं तवसं वसवन्तं प्रयुज्यं वा स्वयञ्च स्वयञ्चनं सुष्ठु गच्छन्तम्—*Sayana*).

Saryayai adadah, gave to *Surya* (सूर्या) ; all Nature's bounties gave Pusan to the wife of the sun named as सूर्या (यं पूषणं देवायः सर्वदेवाः सूर्यायै सूर्यस्य पत्न्यै यदा सावित्री सूर्याभ्यायै प्रविनोर्धरणाय प्रयदुः दत्तवन्तः—*Sayana*). See also पूषः पितृपुत्रदुष्प्रीत पूषा—X.85.14.

Hymn-59

For verses 2 and 4 ; see Nir.X.21 and V.22 respectively.

1. *Pitarah*, the fathers ; the guardians ; here in this verse, they have been addressed as enemies of gods (*deva-satrayah*, देव शत्रवः), and hence Sayana derives the word *pitṛ* from √पी, *pi*, to injure ; and *pitarah* are *asurah*, or wicked demons. (पितरः हिंसकाः । पीयति हिंसाकर्मा । तत्स्येतद् रूपम्—*Sayana*).

बोचा = बोच (द्वयचोऽस्तितः—*Panint*. VI.3.134).

Dayananda in his paraphrasing separates the term *pitarah*, from the rest as follows : हे इन्द्राग्नी, युवं यानि सुतेषु बोचा चक्रमुस्तेषां देवशत्रवो हतास्त स्युविश-रञ्जीवथ इति वामहे नृ ऋ बोचा । येन युवयोः पितरो ज्येष्ठं वामुपदिशन्तु ।

O teachers and preceptors, for your successful accomplishments, may people hostile to the group of learned perish and both of you live long. Such are my instructions to you and may your elders, the guardians, also bless and advise you like that.

2. *Vat*, वद्, a synonym of truth (*Nigh*. III.10).

Ittha, इत्था, a synonym of truth (*Nigh*. III.10).

Ittha is also by this way : इत्था अनेन प्रकारेण—*Daya*. ; *Sayana*) ; after this fashion.

Panisthab, most deserving of praise (पनिष्ठः प्रतिशयेन प्रशंसितः—*Daya*.).

Iheba matara, a mother everywhere ; mother here and mother here (इहेहमाता जननी ययोस्तौ—*Daya*.).

Yamau, twins (यमौ ययत्तौ सहोत्पन्नौ—*Sayana*).

[*Yama* is so called because he governs, √ यम् (*Nir*.X.19) ; पनी-निष्पत्तौ—*Daya*. ;]. *Agni* is also called *Yama* (*Nir*.X.20).

For *Yama*, see *Rv*.I.66.7-9. *Yama* is as it were, what is born and what shall be born. *Yama* was born associated with *Indra* (*Nir*.X.21).

3. *Sapti-iva*, like two horses or two fleet coursers (सप्तिः= horse = सप्तजान, *Nigh*.I.14).

4. *Pajra-hosina*, receiving of acclamation (पञ्चः संगतो होषो घोषो वाग्मयीस्तौ—*Daya*. ; पञ्चः प्राजितः प्रसिद्धो होषो घोषः स्तोत्रं ययोस्तादृक्षी—*Sayana*).

Josa-vakam vadatah, uttering amiable eulogies (जोषवाकं प्रीतिकरं वचनं वदतः—*Daya*.) ; uttering unacceptable eulogies (जोषं जोषयितव्यं प्रीतिहेतुत्वेन कर्तव्यं स्वयमप्रीतिकरं तादृशं वाकं वाक्यं वदतः—*Sayana*).

O Indra and Agni, you partake of the food of that man who praises you two when the Soma juices are pressed (य इन्द्राग्नी सुतेषु वां घोमेषु स्तोति तस्यस्त्रीषः । अथ योऽयं जोषवाकं वदति किञ्चनः प्राजितहोषिणो न देवो तस्वास्त्रीषः—*Nir.V.22*).

Yabvam stavat, praises you (यः वाम् यूवा स्तवत् प्रशंसेत्—*Daya*.) ; praises you improperly (कुत्सितं स्तूयात्—*Sayana*).

5. *Visuce asvan yuyujana* (*isata ekah samana* a rathe, one of you . . . proceeds in a common car. Here one *ekah*, is Indra, who is identical with the sun, goes over the world in a car which is 'common to him and Agni, as being also, identified with the Sun ; the same identity being kept in view, Indra yokes the multiform horses,—months, weeks, days, to a monoform car, or the year (*Wilson*).

6. *Trisat pada*, thirty steps (i.e., thirty *muhurtah*, the thirty divisions of day and night), त्रिसत् पदानि यदयव भूतान् त्रिशम्भूतान्—*Sayana* ; Two less out of thirty-two Nature's bounties (heaven and firmament eliminated)—माकाशं वा एव बर्जयित्वा सर्वान् भूम्या दीप्त्यपान्—*Daya*.).

Hitvi sirah, having eliminated the head, that is, the speech or words of chief importance (हिल्वी त्यक्तया शिरः शिरोर्कमुच्छं वचनम्—*Daya*. ; शिरो-हिल्वा त्यक्तया स्वयमशिरस्का सती—*Sayana*) ; or animating the head (of living beings) ; exciting the head (शिरः प्रेरयित्वा).

This may apply to dawns, as being headless (यशिरस्का), she having abandoned the head, being of herself headless. See Yv. XXXIII.93.

Mahidhara, like *Dayananda*, also refers the epithets to *vac*, speech, *apad* (अपाद्) or footless (पादरहिता—*Daya*.) meaning prose (गद्यारिपदा).

Hymn-60

The deities of the hymn are Indra and Agni, both mean the same Supreme one, our Lord ;—with two aspects. Being the lord of mid-space, He is Indra, the resplendent ; and again as the lord of the terrestrial world, He is Agni, the foremost adorable ; both stand for opulence ; both join together to recover cows, waters, the sun, the dawns (the bounties of light, enlightenment, truth and virtue), that are carried away so often by malevolent forces, the dark *asuras*, the untruth and vice personified (2) ; they are slayers of Vṛtra (3) ; slayers of enemies (5) ; they counteract all oppressions, committed by pious and impious both ; they support virtue (6) ; they have yoked horses, the *Niyuts* (8) ; they are invoked for horses, cattle, food, happiness and friendship (13) ; and they quaff the sweet *Soma*, the devotional dedication, which alone exhilarates them (15).

6. *Hatah vrtrani*, who kills the evil dark forces or who destroys dark clouds (हवः हिसवः वृत्राणि भेषाज्यवान्—*Daya*.).

Arya, the pious (आर्या उत्तमवृत्तकर्म स्वभावो—*Daya*.)—persons noble in qualities, in actions and in behaviours.

Dasani, the liberal givers ; the donations (दासानि दानानि—*Daya*.).

Vrtrani and *dasani* being neuter in gender, do not actually mean the persons, they mean the evil disturbing actions of *aryas* and *dasas*, done severally (दासानि दासाः कर्महीनाः खलवः । तैः कृतानि चोपद्रवजातानि । आर्या आर्यैः कर्मनिष्ठतृप्तिः कृतानि वृत्राणि उपद्रव जातानि—*Sayana*).

Hymn-61

For verse 2, see Nir.II.24.

1. *Divodasam* divine perspective ; the giver of enlightenment (दिवोदासं दिवाप्रकाशस्य दातारं—*Daya*.).

Vadhri-asvaya, speeding mind ; one yoked for horses to march ahead (वध्र्यवस्त्राय वध्र्यवो वध्र्यका जज्ञा यस्य तस्मै—*Daya*.).

2. **Sarasvati** (spiritual awareness ; one of the 57 synonyms of speech (Vac ; वक्). The word stands for both,—in the sense of a river (not a proper name, but in general terms, for a stream or channel of any realm,—physical, mental or spiritual) and of a deity in Vedic passages (Bṛhad-devata II.135)—(तत्र सरस्वतीत्येतस्य नदी वहेवतावच्च निगमा यवन्ति —Nir.II.23).

How it is used in the sense of a river, is seen below :

Like the one who digs the lotus stem, she has shattered the peaks of mountains with her might and strong waves. Let us worship *Sarasvati*, who sweeps what is far and what is near alike, with well-composed hymns, for our protection.

Susmebhīh the word *Susma* (सुष्म) is a synonym of strength, so called because it crushes everything (इत्वं सुष्मैः शोषणेः । सुष्ममिति वचनात् । शोषयतीति सः—Nir.II.24).

Blakha, here *blsam* is derived from the root *bls* (√ब्लि) meaning to split or grow (ब्लितं बलितेभ्यश्चकर्मणः । बुद्धि कर्मणो वा—Nir.II.24).

Sann or peak is so called because it is very much raised up or it is very lofty (साद् समुच्छ्रितं यवति । समुन्मुनमिति वा—Nir.II.24).

Urmībhīh, with mighty waves (महद्भिरुर्मिभिः).

Paravataghniṃ, who sweeps what is far and what is near alike, i.e. who destroys what is on the other, as well as, what is on this bank (पारावतघ्नीं पारावारपातिनीम् —Nir.II.24).

Param, something afar (पारं परं यवति).

Avaram, something near at hand (परावरमवरम्).

Let us attend upon the *Sarasvati* (river) with well-composed, sublime hymns (सुवृत्तिभिः शोषणाभिः स्तुतिभिः) and acts of worship (कर्मभिः) for our protection (यवसे वचनात्).—Nir.II.24.

3. **Br̥sayasya**, the destroyer of Nescience (ब्रूयस्य परिघातेनरस्य —*Daya*. ; *Br̥saya* is also the name of *Tvasṭi* whose son is *Vṛtra*. (*Sayana*) ; *Br̥sayasya prajam*, the son of *Tvasṭi*, i.e. *Vṛtra* (*Sayana*).

Wilson cites a legend from the Taittiriya Yajus, to illustrate the importance of correctly accentuating words of the Veda. Indra, it is said, had killed a son of Tvastṛ, named Visvarupa and that accounts for the enmity between them. Once Tvastṛ celebrated the Soma-sacrifice, at which he deliberately did not invite Indra though he invited other gods. Indra, however, joined the celebrations uninvited, and by force took a part of the Soma libation. With what was left, Tvastṛ performed a sacrifice for the birth of an individual who should avenge his quarrel and destroy his adversary, directing the priest to pray, now let a man be born and prosper, the killer of Indra (इन्द्र पातक or इन्द्र वधुः). In uttering the mantra, however, the officiating priest made a mistake in the accentuation of the term इन्द्र पातक, slayer of Indra, in which sense, as a *tat-purusa* compound (तत्पुरुष समास), the acute accent should have been placed upon the last syllable (मत्तोदात्त): instead of which the reciter of the mantra placed the accent on the first syllable (पूर्वोदात्त), whereby the compound became *bahuvrihi* (बहुव्रीहि समास), epithet, with the meaning, the one of whom Indra is the slayer; consequently, when, by virtue of the rite, Vṛtra was produced, he was foredoomed by the wrong accentuation to be put to death by Indra. So Vṛtra did not slay Indra; instead he became one of whom Indra was slayer. The purport of the legend is to emphasize the importance of proper accentuations.

Ksitibhyah avanīh avindah visamebhyah asravah—thou hast acquired for men the lands etc. The phrase is capable of multiple interpretations according to Sayana: (i) thou hast shed poison upon them; (ii) thou hast destroyed them (क्षितिभ्यः मनुष्येभ्यः भवनीः मसुरैरपहृता भूमीः पविन्दः मलम्भयः एभ्यः मनुष्येभ्यः विषं उदकं च मलवः मलारयः । यद्वा क्षितयोऽनुरजनाः । तेभ्यः सकाशात् भवनीभूमीरविन्दः सम्भवत्यस्ति । तान् हव्येभ्यश्चातुरेभ्यो विषं मृतहेतुभूतं गरलमलवः —*Sayana*).

According to Dayananda, O Sarasvati, may you turn out those who speak ill of learned people (देवविन्दः), and take the side of those, who are destroyers of nescience (मूलमस्य मयिनः), and also of their progeny (मजः); and win over the lands for protection (क्षितिभ्यः भवनीः पविन्दः), and from the interior of these lands, take out (मलवः) water (विषं).

Visam, विषं = उदकं (water, Nigh.I.12).

9. *Atidivisah, anya rtavari svasrh*, bring to us her other water-laden sisters. Sayana gives two explanations : (i) *ati* = *atini* (मति नयतु प्रतितामपदु) to lead over or beyond and (ii) *ati divisah*, may the other sisters overcome those who hate us.

Rtavari, the dawn (ऋतावरी उषा—*Daya*.)—the dawn removes from us all those who hate us, and just as the sun to days, so she brings to us the other sister dawns (*Daya*).

12. *Sapta dhatuh*, seven metres or seven rivers (सप्तधातुः सप्त धातवोऽथवा गायत्र्याद्या गङ्गाद्या वा यस्याः सा तपोवता—*Sayana*) ; seven sustaining elements (सप्त प्राणायवो धारका यस्याः सा—*Daya*).

Seven metres : Gayatri, Usnik, Anustup, Bṛhati, Pankti, Tristup, and Jagati.

Seven rivers : (seven channels or nerves) : Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Asiknya, and Vitasta.

Seven sustainers—the five sheaths, lower self and the supreme Self (physical, vital, mental, knowledge sustaining and bliss sustaining sheaths).

Panca, the five vital breaths (prana, apana, vyana, samana, and udana) : according to Sayana ; Brahmana, Ksatriya, Vaisya, Sudra, and Nisada, the five classes in society.

14. *Ma-apa spharib*, reduce us not to insignificance ; cause no decline (माप स्फुरेः अपदं मा क्षुर्याः—*Daya* ; अपवृद्धान् मा क्षुर्याः । स्फुरो वृद्धिः—*Sayana*).

Hymn-62

The hymn is devoted to Asvins, the twins, the pair, the leaders of heaven (*divah*), who at dawn drive away the glooms (1) ; they come with splendours in lustrous cars (2) ; their horses are swift as thought, harnessed to their space cars (4) ; these horses are winged, since their cars have to move in space ; they also pass by roads unsoiled by dust (6) ; they can also penetrate the mountains (7) ; and as such they are not ordinary vehicles : they move in space, on water, on roads, and beyond the mountains ; they are right-royally worshipped in due

seasons. (9); their *Niyut* steeds are of three categories; most excellent (*parama*), middling (*madhyama*) and most inferior (*avama*) (11).

6. For *Bhujyum*, see earlier notes, on I.112.6; 20; 116.3-5; 117.14; 119.4; IV.27.4; the pleasure worth enjoying (भुज्युं भोक्तुं भोग्यमानम्); also भुज्युं भोक्तारं IV.27.4; भोगमहंश्च I.119.4; सुखस्य भोक्तारं I.120.20—*Daya.*).

Tugrasya sunum, the son of Tugra; the son-like of a strong person (तुग्रस्य बलिष्ठस्य सूनुं अपत्यमिव वर्तमानम्—*Daya.*). For Tugra, see earlier notes on I.116.3; 117.4; VI.20.8; 26.4.

7. *Vadhrimatyah*, the aspiring mothers; of the one in which are present the vast multitudes, i.e. the earth and midspace (पश्चिमत्याः बहुवो वधयो वर्धनानि विद्यन्ते यस्याम् इत्याम् भूमेरन्तरिक्षस्य वा—*Daya.*). See also I.116.13; 117.24; also X.39.7; 65.12 (वर्धिमत्याः बहुविकाया विद्यायाः I.117.24; वधाय प्रवृत्ता बहुवो विद्यन्ते यस्यास्तस्याः I.116.13—*Daya.*).

Shayave, for the quiet devotee; for sleep (शयवे शयनाय—*Daya.*; शयनाय I.116.12; for the sound and pleasant sleep, सुषेनं शयनशीलाय; शयुं, यः शेते वं पुंश्च IV.18.12; the all pervading one, शयुः=योऽभिभवात्यशेते III.55.6; one who provides rest to everyone during dissolution, शयुः यः प्रत्यये सर्वाणि भूतानि शाययति सः—*Daya.*). शेतेऽस्ते शयुः, शयनशीलः—*Unadi* I.7.

8. *Adityah*, light; also a measure of time, months (आदित्याः काला-शयवाः—*Daya.*).

Vasavah, life-elements; also earth and other places of abodes (वसवः पृथिव्यादयः—*Daya.*).

Rudriyasaah, the Maruts; the elements of vitality (रुद्रीयासः श्रवा-धीयास—*Daya.*).

10. *Nrvata rathena*, having a leader, a driver (नृवता उत्तमा नरो विद्यन्ते यस्मिंस्तेन—*Daya.*; नृवता नेत्रा सारथिना युक्तेन—*Sayana*); or equipped with a horse (यदा सस्ययुक्तेन—पतञ्जलः नरः; नरा = सस्याः = पतञ्जलः, *Nigh.* I.14; —*Sayana*).

Antaralh cakralh, chariot with wheels capable of taking one all around different regions ; well-guided chariot (मन्तरैः चक्रैः लोकप्रगणाय परिध्यास्वैः—*Daya.*) ; मन्तरैः चक्रैः युक्तेन—*Sayana*).

Sanutyena tyajasa, with impelling forces ; with secret indignation (सनुत्येन सप्रेरणोयेन त्यजसा त्यागेन—*Daya.* ; सनुत्येन विरोहिदेन त्यजसा क्रोधेन—*Sayana*).

Vanasyatam, the angry ones ; the obstructing ones (वनस्पतां क्रुध्यतां बाधमानानां वा । वनस्पतीति क्रुध्यति कर्मा—*Nigh.II.12* ; हन्तिकर्मा—इति मास्केनोपतथात्—*Sayana*).

11. **Niyudbhīh, Niyut**, steeds ; the one moving with the speed of wind (नियुद्भिः वायोर्गतिभिः—*Daya.* ; नियुद्भिः वाहैः—*Sayana*).

Hymn-63

For verse 8, see Nir. VI.29.

1. **Valgu**, the pleasant speech (वलगु शोभनवाचो । वलगुइति वाङ्माय, (*Nigh.I.11*).

Nasatya, of the truthful nature (वास्तव्या सत्यत्वभावी—*Daya.*). See previous notes—I.3.3 ; 46.5 ; 116.4 ; 180.9 ; 184.1 ; 3 ; III.54.16 ; 58.7 ; IV.37.8 ; V.46.2 ; 73.6 ; 74.2 ; 75.7 ; 78.1 ; VI.11.1 ; 50.10 and its vocative (dual) forms as I.34.7 ; 9-11 ; 47.7 ; 9 ; 116.2 ; 9-11 ; 13 ; 14 ; 16 ; 17 ; 19 ; 20 ; 22 ; 23 ; 117.1 ; 6 ; 11 ; 13 ; 23 ; 118.4 ; 11 ; 182.4 ; 183.3 ; 5 ; 184.5 ; II.41.7 ; IV.14.1 ; 43.7 ; 44.4 ; 7 ; VI.49.5 ; 63.7 ; 10 ; etc.

3. **Barbh**, wide space, midspace (बर्हिः अन्तरिक्षं, also बृहन्ते सर्वे पदाशौ यस्मिँस्तदन्तरिक्षं ; संबर्हितं देव इव विज्ञानं, I.188.4 ; उत्तमासनं, IV.9.1 ; अतीव विशगत् VI.67.2 ; बृहत् गृहं, I.142.5—*Daya*).

5. **Nara-nrtu**, the leaders and guides (नरा नायकौ नृनु नेतापो—*Daya.* ; नरापेतापो नृनुनृत्यन्तो, i.e. guides and dancers).

Sayana refers here to the legend of the *Asvins* carrying off in their car the daughter of *surya* from the other gods, as narrated in the *Aitareya Brahmana*, IV.7 (असाभिः प्रहारीः क्रोधसेवां निरुपगो स्थ इत्यर्थः—*Sayana*).

6. *Vayah*, birds (वयः पक्षिणः—*Daya.*); also horse (वयः प्रत्वाः—*Sayana*; प्रवः = स्येनात्, Nigh. I.14; the list does not give *vayah* as a synonym of horses).

8. *Dhenumna isam piuvatam asakram*, Fatten the perennial cow like food; i.e. which never runs dry (मत्तंक्रमणीम्—Nir.VI.29); the phrase literally means, give us a cow, food, that does not astray.

Sayana explains *dhenum* by gratifying (धेनुं प्रीणयिषीम्), or *isam* (इषं) may be the adjective for *esaniyam*, give us a desirable cow (इषमेयणीया धेनुमित्यन्वयः—*Sayana*).

9. The verse is full of epithets: *rjre raghvi*; two straight right going. (ऋज्ये ऋजुगम्ये रज्यी तज्यी—*Daya.*; ऋज्ये ऋजुगम्ये रज्यी सिप्रगामिन्यो बढवे i.e. the straight-moving and fast moving mares—*Sayana*).

Puruyasya, the intuitive instinct (पुरयस्य वा पुरोऽयते प्राप्नोति तस्य—*Daya.*); of *Puraya* (पुरयस्य पुरयनामकस्य—*Sayana*); the word occurs nowhere else in the *R̥gveda*.

Peruka, the instinct of resistance (पेरुके पालके—*Daya.*; पेरुके रातिविद्यमानानि—*Sayana*); the word occurs nowhere else in the *R̥gveda*.

Sandah, the discriminating instinct (शाण्डः यः श्यति तनुं करोति तथाऽयम् । भक्तं तो तनुकरण इत्यस्मादोणादिकेऽष्टञ् प्रत्ययः—*Daya.*; a king of this name, —*Sayana*); the word occurs nowhere else in the *R̥gveda*.

10. *Purupanthah*, master of manifold ways; the versatile (पुरुषन्ताः पुरुषं बहुविधराशौ पन्थायव—*Daya.*); the word occurs nowhere else in the *R̥gveda*.

Bharadvajaya, for the sage, profound in sacred knowledge (भरद्वाजाय वृत्तविज्ञानाय—*Daya.*).

Purudansasa, achievers of great deeds (पुरुवंतसा पुरुषि वंसाभ्युत्तमानि कर्माणि ययीस्तौ—*Daya.*). As a vocative, the word occurs in VI.63.10 and VIII.9.5; also see पुरुवंतम्—III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; पुरुवंत VII.73.1; पुरुवंतसा I.3.2; VIII.87.6.

10. This verse has only one pada (एकपादातिष्ठतु).

Hymn-64

3. *Garab*, rays (गावः किरणाः—*Daya*. ; रश्मयः—*Sayana*) ; but Wilson translates as kine, since of the word *vahanti*.

Volha, the married one (वोतहा विवाहिता—*Daya*.); of the army (वीतहा सेनायाः—*Sayana*).

Asteva = *asta-iva*, like one casting his darts, arrows, weapons etc. (अस्तेव अस्तास्तत्राणां प्रक्षेप्तेव—*Daya*.); वीरः क्षेप्तेव—*Sayana*).

Ajirah na, like a warrior (अजिरः न क्षिप्रगामी यत्नं यथा—*Sayana*), like the one who does not move with speed, (अजिरः न यः शीघ्रं न गच्छति स . इव—*Daya*.).

4. *Divah dubitah*, O, the daughter of the midspace, or the region of light, O dawn (दिवो दुहितः मन्तरिक्षमृते हे उपो देवि—*Sayana*; प्रकाशस्य कन्देव वतमाने—*Daya*.).

6. *Vayascit*, like the birds (वयस्चित् पक्षिणः इव—*Daya*.; पक्षिणोऽपि—*Sayana*).

Hymn-65

1. *Ramyasu*, in the nights (राम्यासु रात्रिषु; राम्येति रात्रिनाम—*Nigh*. I.7; *Daya*.; राम्यासु याम्यासु, *r*, substituted for *y*.)

Dubita divah-jah, daughter born of midspace or the region of light, i.e. dawn (दिवोजाः दिवो जाता अत एव दुहिता दिवः पुत्री जयाः—*Sayana*); (दिवोजाः सूर्यज्जातेव, like the one born of the sun—*Daya*.).

Ajigah, makes visible (अजीगः जागरयति—*Daya*.); vomits, अजीगः उद्गिरति । जिगीतिगिरति कर्मणि, *jigarti* means to consume or to invoke, or to seize, गृह्णाति कर्म वा, गृह्णाति कर्म वा,—*Nir*. VI.8); brings them up out of darkness.

2. *Urmyayah*, of the night (ऊर्मायाः रात्रेः *Nigh*.I.7).

Candrarathah, dawns in beautiful chariots (चन्द्ररथाः कान्तिरथाः । चन्द्र-इवन्दतेः कान्तिकर्षणः—*Nir*.XI.5).

Candramas, (the 'moon) is so called because it roams about noticing (चन्द्रमाश्चायन्द्रमसि, $\sqrt{\text{चन्}} + \text{द्रम्}$) or is bright and measures (चन्द्रोमासा, चन्द्र + मा), or its measure is bright (चान्द्रं मानमस्येति वा). **Candra** (bright) is derived from the verb $\sqrt{\text{चन्द}}$, **Cand**, meaning to shine.—Nir.XI.5.

5. **Gavam angirasah grnanti**, Angirasah through thy favour recover the herd of cattle (गवां गोत्रासंपान् ऋगिरसो गृणन्ति उत्सृजन्ति—*Sayana*; गवां किरणानां ऋगिरसः वायव इव गृणन्ति स्तुवन्ति —*Daya*.). See also गवां गोत्रमुत्सृजो षडङ्गिरः—Rv.II.23.18.—A reference to the recovery of the lost wisdom,—recovery of cows from the Panis.

6. **Bharadvaja-vat**, like the vital breaths; as the Bharadvaja, i.e. someone different from Bharadvaja Rsi (भरद्वाजवदिति वचनात् अन्योऽप्यस्ति भरद्वाजः ।—प्राणो वै भरद्वाजवत्—*Sayana*, quoting from the *Brahmana*; also like the ear (भरद्वाजवत् श्रोत्रवत्—*Daya*.).

Riribi, beg, pray for (रिरीहि वाचस्व । रिरीहीति वाञ्छाकर्म—Nigh.III.19); also grant us (रिरीहिदेहि—*Sayana*).

Hymn-66

For verse 9, see Nir. III.2.

1. **Prsnib**; midspace or atmospheric region, firmament (पृथिवः सन्त-रिक्तम्—*Daya*.; *Sayana*).

Udhah, night ऊधः रात्रिः ऊध इति रात्रिनाम Nigh.I.7; *Daya*.).

Samanam, of one form, the like-formed; Maruts are regarded to be all of one form or they always maintain the same form; none of them is elder or younger : सम्येऽस्यो सममिच्छस एते—V.60.5—*Sayana*).

Dheuu, speech धेनु वाक् । सन्न विमन्त्रिचोपः *Daya*.

Marutesu anyai dohase, that form of the Maruts causes one or other thing in the world, as herbaceous plants, forest trees and the like to flourish, so as to milk or yield what is desired (सद्रूपं मर्तुषु मरुतेषोके सन्त्यत् शोषधिवनस्पत्यादिकं दोहसे कामान् दोधुं पीपाय प्राप्स्यामति—*Sayana*).

4. *Antah iti santah*, being already in everyone's hearts (अन्तः सन्तः सर्वेषां हृदि वर्तमाना एव—*Sayana*), here the Maruts are regarded as identical with vital airs. According to Dayananda, a compliment is paid in the verse to those persons who foresake their evil desires and lead a life of purity ; the elevated persons with pure hearts (अन्तः गच्छे सन्तः सत्पुरुषाः—*Daya.*).

Punarah, purifying (पुनराः पवित्रयन्तः—*Daya.*).

Avadyani, bad habits ; defects ; sins (अवद्यानि निन्द्यानि कर्माणि—*Daya.* ; पापानि—*Sayana*).

5. *Na ye stanna ayaso mahna na cid*, who now are thieves going with greatness verily ever ; i.e. the plunderers of their wealth (य स्तोनाः स्तेनास्तिरोहिता वा स्तोतृष्वनं लाभपटुर्तारः अयासः गन्तारो भवन्ति—*Sayana*) (स्तोनाः= स्तेनाः, i.e. thieves, *au* is substituted for *e*—स्तोनाः शौराः । असवर्णव्यत्ययेनेकारं स्यात् शौरकारः—*Daya.*).

6. *Savasa yajanta rodasi*, to form a bond of union between earth and heaven by their strength (अवसा बभौव वेवेन—*Sayana, Daya.*). i.e. satisfy by the rain (इष्ट्वा पृथिवीं कर्मयन्ति—*Sayana*).

8. *Sa vrajam darta parye adha dyoh*, despoiler of the herds of his ardent foe (सः पार्ये संग्रामे घोः दीप्तस्यापि विजिगीषोर्वा शत्रोः वज्रं यवां संपं दत्तां धारयिता भवति—*Sayana*) ; according to Dayananda, *vrajam* is clouds (गोषु यथादिषु पशूषु पृथिवी विभागेषु वा तनये सुकुमारे वं भक्ष्यु उदकेषु सः शत्रुं वेधं दत्तां विदारकः पार्ये पारयितव्ये भय भय घोः प्रकामस्य—*Daya.*).

9. *Arkam*, food or thunderbolt (अर्कं अन्नं वज्रं वा ; अर्कं इत्यन्ननाम Nigh. II.7. ; वज्रनाम Nigh. II.20—*Daya.* ; also अर्कं अन्नं हविः ; स्वर्गा अर्कः ; इत्यन्ननामसु पाठान्—*Sayana*).

Makhebbhyah, for battles, for yajnas (मर्कभ्यः संग्रामादिभ्यः संयन्तभ्योभ्यः ; यज इति यजनाम Nigh. III.17—*Daya.*).

11. *Divah Sardhaya sucayo manisa girayo napa ugra asprdbran*, of heaven for the strength pure praises mountains, like waters fierce have vied (literal translation by *Wilson*) ; दिवः स्तोतुः, शर्वाय मास्ताय ब्रह्माय, for the strength of Maruts ; गिरयः न मेवा इव, like clouds).

Hymn-67

In the cosmological interpretation, *Mitra* represents light and *Varuna*, its concomitant counterpart is the material *plasma*, as if the pair of matter and energy ; both of them are essentially one and yet in the manifested world different, the eldest of all existing things ; though not the same, and yet the firmest restrainers (1) Dayananda interprets them as the *prana* and the *udana*, the two of the vital airs.

1. *Rasmeva*, like the reins; like the radiations (रसमेव किरणवद् रज्जु-
वद् वा—*Daya.*; रसिमेष यस्वान्, horses restrained with reins.—*Sayana*).

Yamistha, the firmest restrainers (यमिष्ठा प्रतिशमेन यन्तारौ—*Daya.* ;
यन्तुतमौ—*Sayana*).

Girbbhib, by praises (गीभिः स्तुतिभिः—*Sayana*) ; by words or speech
(वाग्भिः—*Daya.*).

Asama, not the same (पस्यन् विषयी—*Sayana*) ; not alike, excelling
all (प्रतुल्यो सर्वेष्वोऽधिकौ—*Daya.*). *Sayana* refers to a similar passage : शिरभि
हन्ति चतुरशिरुः" I.152.2., इति निगमास्वरेणसाम्यं वक्षितम् ।

2. *Manisa*, the well-cultivated intelligence (मनीषा विद्यासुषिष्णायुक्ता
प्रज्ञा—*Daya.*) ; prayer (मनीषा स्तुतिः—*Sayana*).

Sayana usually translates such terms as *धियः*, *मनीषा* etc. as prayer,
which may as well mean *intellect*.

Namasa, with respect ; with viands etc. (नमसा सत्कारेणान्नाद्येन सह वा
—*Daya.* ; यन्नेन हविषा सह—*Sayana*).

Varuthyam, pertaining to house (वरुध्यं वरुधे गृहे भवम्—*Daya.* ; the
house, safe from heat, chill and blast of air, वरुध्यं शीतवातातपानां वारयितुं भवति
—*Sayana*).

Sudaan, liberal givers ; munificent divinities सुदानू—vocative—
शोभमानि दानानि ययोस्ती—*Daya.* ; हे शोभनदानौ—*Sayana*).

3. *Apaseva*, by actions (अपसाऽद्वय कर्मणेव—*Daya.* ; *Sayana*).

5. *Spasah*, rays and courses ; reins and goings ; the dispellers of darkness and ignorance and encouragers of light and knowledge (स्पशः अविद्यान्धकारं दाधमाना विद्याप्रकाशं स्पशन्तः—*Daya*.; स्पशः रस्मयश्चरा वा—*Sayana*).

Spasah adabddhasah amurah, your courses are unobstructed, according to *Sayana*, *spasah* means *rasmayah cara va* ; rays or perhaps reins, or goings which are *ahimsitah* (अहिंसितः), uninjured, *amudhah*, (अमूढाः), not bewildered.

6. *Upamat-iva*, like a pillar or post (उपमात्-इव उपमीयते प्रतिप्यते इति उपमात् स्पृष्टा ; the post to which a calf is tied,—*Sayana*) ; like a similitude (उपमादिव—*Daya*).

Visvadevab, the illuminator of the world ; the sun (विश्वदेवः विश्वेषां सर्वेषां देवः—*Daya*.; विश्वदेवः सूर्यः—*Sayana*).

Bhumim, the earth, *Dyam*, firmament ; the graceful knowledge (वा विवं च—*Sayana* ; कचनीया विद्याम्—*Daya*).

Dhasina, by food (वाहिना घन्नेन—*Daya*).

Ayoh, of man ; of the living (आयोः जीवन्त्यम्—*Daya*.; आयोः मनुष्यस्य—*Sayana*).

Drblah, cloud (द्रुहः, मुदाम्नां दृडीकृतश्च मेघः—*Sayana*) ; the firm *Naksatrah*, present in the firmament, the one which does not decay (नक्षत्रः पन्तरिक्षं व्याप्नुवानः—*Sayana* ; नक्षत्रः यो न क्षीयते—*Daya*).

A-atan, replenish with light (आतान आतनोति मुदाम्नां दृडीकृत एव—*Sayana* ; आ आतान् उपपन्तावहेयुः प्रकाशयेयुः—*Daya*).

8. *Jihvaya*, with his tongue ; with his prayers (जिह्वया वाचा—*Sayana* ; *Daya*).

9. *Minanth*, exterminate (मिनन्ति हिंसन्ति—*Sayana* ; *Daya*). There is no verb to govern the objects specified, and *Sayana* brings on from the verse 8, *vicayistam* (वि चयिष्ये) meaning *vinasayatam* (विनाशयते), destroy.

Na ye devasah ohasa na maritah ayajnasacah apyah na putrah—
Here ohasa (मोहता) means, by the means of conveying—wishes it may
be supposed i.e. *stotrena* by praise (बहूना साधनेन स्तोत्रेण—*Sayana* ; प्राप्तेन बलेन
योगेन वा—*Daya*. ; *apyah* is rendered doing acts (अप्य. । अपः कर्म । तदन्तः
—*Sayana* ; अप्यः अप्त्तु सरकर्मत्तु अपः—*Daya*. ; from *apas*, *opus*, but not
sacrificing, or sacrificing in vain : अपाकर्माणि कुर्वन्तः—*Sayana*).

Na putrah, not sons, is rendered not pleasing or satisfying (नः
पुत्रा । पृथन्तीति पुत्राः । न पुत्रा अप्रपन्त इत्यर्थः—*Sayana* ; like the sons—*Daya*).

10. Nakib devebbih yatathah, you do not go with other gods
(देवेभिः अन्यैर्देवैः सह न किः यतयः न गच्छयः, you are not associated with them at
sacrifice—*Sayana*) ; you are not associated with learned persons
(*Daya*.). यतयः यतये (अत्र व्यत्ययेन परस्मैपदम्—*Daya*.).

11. Yuvoh askrdhayu, your bounty is unlimited (युवोः युवयोः
अस्फुटयो य यात्मनः कृष्टुं ह्रस्वत्वं नेच्छति—*Daya*. ; अस्फुटयो युरकृष्ट्यायुः । कृष्टिवति ह्रस्वानाम् । निकृष्टं
भवति (Nir.VI.3.) ; युवाभ्यां देयं तद् गृहादिकं अस्फुटयो यविच्छिन्नं भवति—*Sayana* ; i.e.
that which is to be given by you, as houses and the like, is
unchecked.

Askrdhayu, long-lived ; means one whose life is not short. The
word *kr̥dhu* (कृष्टु) is a synonym of short : it is mutilated (यो अस्फुटयो युरकृष्टः
त्वरान्, VI.22.3 ; Av.XX.36.3).

Hymn-68

The deities are the pair *Indra* and *Varuna*. Of the two *Indra*
represents *resplendence*, and *Varuna*, the material *plasma*. According
to *Dayananda* the pair are (i) *Vayu* (wind) and *vidyut* (lightning), (ii)
teacher and preacher, (iii) the sun and electricity, the Speaker (one
who presides over an assembly or parliament) and the Chief of an
army, (iv) king and his people, like the sun and moon. The Lord
Supreme is venerable (वरुण) and resplendent (इन्द्र) ; or the one who
presides over firmament (इन्द्र) and over waters (वरुण). Again *Indra* is
one who slays *vr̥tra* (nescience) with adamant weapon, whereas as
Varuna, he comes to the aid of people in difficulties (3). Both are
pre-eminent in greatness, over all natural forces (*visvedevah*) (4) ; both
are addressed in vocative, along with another vocative (*deva*) ; the
givers, and we invoke both of them to be on our side (6) , We invoke
them for opulence (7). for wealth, for our felicity (8). since we desire

to cross over difficulties as we cross the waters with a boat (8). Varuna is the imperial mighty divine, endowed with greatness and wisdom (9). In fact, both of them are one, not two, observant of holy duties (*Su-tapau*, सुतपो सुष्ठु बहुचर्यानुष्ठानाख्यं तपो ययोस्तौ—*Daya*.); they are one in drinking and enjoying Soma (the medicinal elixir, महोषधिरसं—*Daya*, or the emotional affection given by the devotee); they come on chariot along the road leading to sacrifice, i.e., a benevolent act free from the infliction of injury, *adhvaram*, यजोरसो यध्वरं (etc.) (10). They occupy their respective positions in space, *barhish* (बर्हिषि). (11).

1. *Vrkta-barhisah*, by whom the sacred grass has been clipped (युक्त बर्हिषः स्तीर्णबर्हिषः—*Sayana*; युक्तं छेदितं बर्हिस्त्वयं मन तस्य; here Dayananda interprets *barhish* as a synonym of water (बर्हिरित्युक्तं नाम, Nigh.I.13).

Sruti, quick, at once, immediately (श्रुत्यै सरः, *Daya*.; श्रुत्यै सि प्रपन्ना-याशु पश्येति—*Nir.VL12*).

2. *Maghonam*, the distributors of wealth, rich in wealth (मघोनां धनतन्त्रानां—*Daya*.; धानवतां—*Sayana*).

Manhista, the most liberal along the opulent (मंहिष्ठा वातुतमो—*Sayana*; the most respectable (मंहिष्ठा भवितव्येन पूजनीयो—*Daya*).

Tuvisusma, possessed of vast strength (तुविशुष्म बहुबलौ—*Sayana*; बहु-बलं सेनायुक्तौ—*Daya*.).

Vrtra-tura, the destroyer of Vrtra, cloud, or evil forces, terrible as clouds (यज्ञपुरा यो वृत्राणां मेघवदुन्नतानां तद्वृणां तुरो हिरिकी—*Daya*.; destroyer of enemies, तद्वृणां हिरिकी—*Sayana*).

3. *Namasyebhih*, pertaining to respect and praise (नमस्येभिः स्तुतयैः—*Sayana*; by foods, नमस्त्वन्नेषु भवैः—*Daya*.).

Sasah, by strength (शुर्वैः बलैः; शूर्यं इति धननामसु पाठात्—*Sayana*; Nigh.II.9)

4. *Gnah*, speech, (नेति वाङ्नाम—Nigh.I.11).

10. *Svasaram*, day (स्वसरं दिनं—*Daya*.; Nigh.I.9; path (स्वसरं मार्गं—*Sayana*).

11. *Barhisi*, on the sacred grass (*Sayana*); in space; occupying respective positions in space (बहिषि मयकाये—*Daya*).

Hymn-69

The pair of *Indra* and *Visnu* is the deity (*dyavaprihvi*), *Indra* is lightning, *vidyut*, or electricity of the midspace; *Visnu* is one of the names of the sun (See *Adityah*, Vol.II, p.430) corresponding to the month of *Phalgun*.

For *Visnu* as the sun, who is known for his three steps covering the entire horizon, we have : We desire to go to those regions of you two, where are nimble and manyhorned rays. There indeed shines forth brightly that highest step of the wide-striding *Visnu* (ता वा मास्तुयुग्मसि मयस्ये L154.6). See *Nir*.II.7.

Sipivista, (सिपिविष्ट) and *Visnu* are synonymous terms, of course ; the former is a contemptuous term (*Aupamanyava*, *Nir*.V.7) since he is denuded like a phallus, i.e. whose rays are not displayed, or else, it may be that the word is used as a synonym of praise ; O *Visnu*, what is this wellknown shape of thine, i.e. worthy of being fully known, that thou sayest to us "I am enveloped with rays *sipivista* whose rays are displayed. (किमिद् दे विष्णो परिचक्ष्य भूत प्रयद् भवत्ते सिपिविष्टो यस्मि ; VII.100.6 ; —सिपिविष्टोऽस्मीति प्रतिपन्नरश्मिः ; सिपयोऽस्मय उच्यन्ते । ईराविष्टो भवति—*Nir*.V.8)

Again, according to *Nir*.XII 18-19, that which is set free becomes *Visnu* (अथ यद् विविष्टो भवति तद् विष्णुर्भवति) ; *Visnu* is derived from $\sqrt{\text{वि}}$, to pervade, or from *vy-as* (व्यम्), to interpenetrate (व्यक्तोदेवा—*Nir*.XII.19) : We have : *Visnu* strode over this universe, thrice he planted his foot, enveloped in dust : (इदं विष्णुर्वि वक्रमे देवा नि दवे पदम् । सप्तमहस्य पादुके—L.22.17) According to *Aurnavabha*, the three steps are (i) on the mountain of sunrise, (ii) on the meridian and (iii) on the mountain of sunset (सप्तारोहणे विष्णुपदे अथमिरक्षीत्योर्ध्वावः). According to *Sakapuni*, the three steps are (i) on earth, (ii) in the midspace, and (iii) in the heaven (पृथिव्याऽक्षरार्त्तं विषोधि वाक्यविः—*Nir*.XII.19)

3. *Aktabhil*, by the nights (अक्तुविः पक्षिभिः—*Daya*. Nigh.L7) ; with radiance (अक्तुविः देवोभिः—*Sayana*).

Stomash, praises (स्तोमासः स्तुतयः—*Daya*.; स्तोमाणि—*Sayana*).

Ukthaih, with the Vedic praises or prayers (उक्तयैः वेदस्यै स्तोत्रैः—*Daya.*; उक्तैः साधैः शस्त्रमानासः उच्चार्यमाणाः—*Sayana*; शस्त्रमानासः प्रशंसिताः—*Daya.*).

4. Indra and Visnu both have equally spirited horses (सघमादः सह-
माघन्तः समवासः समवाः—*Sayana*; सघमादः to the same destination, समानत्पानानि
—*Daya.*; समवासः the great ones, महान्तः—*Daya.*; समवाः—*Sayana*).

Girah, the speech (गिरः वाणीः—*Daya.*; the prayers; शस्त्ररूपा वाचः
—*Sayana*).

8. Yat apasprdbetham tredha sahasram, with whosoever you
have contended, you have thrice conquered thousands.

The verse is quoted in the Aitareya Brahmana, VI.15; What time,
O Visnu, with Indra ye did strive, then did ye two divide in thrice the
thousand—(*Keith*). Indra and Visnu fought with the Asuras; having
conquered them, they said: "Let us make an arrangement". The
Asuras said, "Be it so." Indra said, 'so much as Visnu three times
traverses, so much be ours; let the rest be yours.' He traversed these
worlds, then the Vedas and then speech. They say, 'What is the
thousand?' These worlds, these Vedas, moreover speech, he should
reply. 'Did you divide; the Achavaka repeats in the *ukthya*, for he is
then the last (and so on).

Thus the first step covers the entire space, the second step, the
entire Veda or the divine knowledge, and the third the entire
speech.

Sahasram, unlimited (सहस्रं असंख्यं—*Daya.*; unmeasured, अनिश्च
—*Sayana*); actually the whole.

Hymn-70

For verse 2, see Nir.V.2.

In this hymn, the deities are Heaven and Earth in pair.

3. **Visu-rupani**, of various forms; of a variety of forms (विष्-
रूपाणि व्याप्तरूपाणि—*Daya.*; नामान्वर्णानि—*Sayana*).

Savrita, of similar functions (सवृता समान कर्माणि—*Daya.* ; *Sayana*).

4. **Ghr̥tapr̥ca**, Heaven and earth are both surrounded by water (or cosmic vapour) पृथ्व्या पृथ्वेन प्रदीपनेनोदकेन वा संपृक्ते—*Daya.* ; पृथुसंपृक्ते—*Sayana*).

Ghr̥tavrdha, the asylum of water (पृथुतावृषा पृथुं प्रदीपनमवकाशमञ्च श्रोत्रं-योस्ते ; asylum of light or water—*Daya.* ; पृथुवर्धयन्धी—*Sayana*).

6. **Urjam**, food or vigour. (अन्न पराक्रमं वा—*Daya.* ; ऊर्जं अन्न—*Sayana* ; अर्जं=अन्ननाम—*Nigh.II.7*).

Dyaū, or heaven is like father, and *pr̥thivī* or earth is like mother (पिता माता स्तित्वं यातेव—*Daya.*).

Hymn-71

For verse 2, see *Nir. VI.7*.

1. **Savita**, the sun, or the supreme creator, is the deity.

Makhah, yajna or sacrifice ; the giver of comfort like a sacred act (मखः यज्ञ इव सुखकर्त्ता—*Daya.*) ; the adorable (मखः मंहस्तेयः—*Sayana*).

Sudaksah, sagacious (सुदक्षः शोधनं वक्षं वत्तं यस्य सः—*Daya.* ; सुप्रक्षः—*Sayana*).

Rajasah, of the world or region or water (रजसः लोकस्योदकस्य वा—*Sayana* ; लोकस्य—*Daya.*).

2. **Davana**, donations (दावने दाने—*Daya.* ; *Sayana*).

Bhumanah, of many forms (बृहन्मनः बहुरूपस्य—*Daya.* ; बृहे—*Sayana*).

Savimani, at the stimulation. We go at the stimulation (or inspiration) of the divine Savitṛ (सवीमनि प्रवृत्तेऽनुमाने—*Sayana* ; सवीमनि प्रवृत्ते—*Nir.VI.7*).

4. *Ud um devah savita prati dosam asthat*, may the sun rise regularly at the close of night (प्रति दोषं यथा रात्रिं रात्रिं प्रति सूर्यस्तथा, प्रस्थात् उत्तिष्ठेत् —*Daya*.; स्वः स सविता प्रतिदोषं प्रतिरात्रं रात्रेः भवसानेऽवसाने उत्प्रस्थात् उत्तिष्ठेत् —*Sayana*), दोषा = night. (Nigh. I 7).

Ayobanuh, the one whose jaw is strong as iron (ययोहनुः ययोचोहमिव वृद्धा हनुर्मस्य सः—*Daya*.; golden-jawed, ययोहनु. हिरण्मय हनुः—*Sayana*; रत्नम् = मयः = हिरण्यनामानि, Nigh. I.2.

Hiranyapanih, golden-handed (हिरण्यपाणिः हिरण्मय पाणिः—*Sayana* हिरण्यादिकं सुवर्णं पाणी यस्य सः—*Daya*.).

5. *Upavakta-iva*, like an orator (उपयक्तेव प्रस्ताकमधिवक्तेव—*Sayana*); like the one who speaks from close proximity.

Hymn-72

The deity of the hymn is a pair of Indra and Soma, i.e. the light-divine (*Indra*) and bliss-divine (*Soma*), the innermost enlightenment along with the divine joy (of the *vijñanamaya* and *anandamaya* sheaths).

1. *Yuvam mahani prathamani cakrathub*, you have made great and principal (beings).

2. *Upa dyam skambhathub skambhanena*, you have propped up the sky with the supporting pillar.

Prthivim wataram, earth, the mother of all.

4. *Pakvam amasu antah ni gavam it dadhathub vaksanasa*, you have deposited the mature milk in the immature udders of the kine.

Vaksanasa, in the udders (वक्षणासु ऊवःसु—*Sayana*); in the rivers (वक्षणासु नदीसु—*Daya*.); वक्षणाः = नदीनामानि Nigh. I.13.

Gavam, of rays (एषां किरणानां—*Daya*.); of cows (*Sayana*).

5. *Taratram*, helpers in times of trouble (तस्मै दुःखात्तारकम्—*Daya*.; तस्मै तारकं—*Sayana*).

Hymn-73

The deity of the hymn is *Brhaspati*, the supreme Lord.

1. *Brhaspati*, the supreme Lord, sustaining earth and other regions (बृहस्पतिः बृहतां पृथिव्यादीनां पालकः—*Daya*.). At different places of the Vedic texts, the word has varying usages : (i) the specialist of the sacred lore (बृहस्पतिः बृहत्तः शास्त्रबोधस्य पालनतिथिम्—I.190.1) ; (ii) the Lord of a massive society (बृहतीनां स्वामिने विद्वांसंजनं—V.51.12) ; (iii) the protector of knowledge or speech (वाग्विचारस्तकं ; वेदार्थविद्वज्जनम्, III.62.5) ; (iv) a sovereign, ruling over a great empire (बृहतां पालकं राजानं—III.62.6) ; (v) a learned person, or Lord supreme with a command over a wide sphere of the Vedic knowledge (बृहत्या वाचः स्वामिने, विद्वांसं ; बृहत्या ऋग्वेदादि वेद वाचः पालकं परमात्मानं—VII.X.4 ; बृहस्पतिः बृहत्या वेदवाचः पालयिता (विद्वान्)—I.190.2) ; (vi) the light of the sun, the sustainer of the world, बृहतां पालनहेतुं सूर्यं प्रकाशं ; (vii) the preceptor of sacred knowledge (सकलविद्याऽऽपापकं—Yv. IX.27) ; learned persons or technicians, renowned for knowledge in their own spheres, like the sun (बृहतां पतिः सूर्यं इव विद्वान् क्षितिपवनः, I.161.6) ; (viii) a lady preceptor (बृहत्या वेदवाचः पातिकाऽऽपायिका विदुषी स्त्री—Yv.XII.54) ; (ix) also fire, electricity and other sources of energy (बृहतां पालका विदुहूणोऽग्निः—Yv.XXVII.19) ; (x) a good administrator or chief of an army (बृहत्या सभायाः सेनाया वा पालकः—Yv.XVII.48). These references have been taken from Dayananda's comments.

The word *Brhat* is a synonym of 'great' ; it is grown all round (बृहदिति महतो नामधेयम् । परिबृहत् भवति—Nir.I.7 ; II 11.21), *Brhaspati* destroys the derider (Nir. IV.25 ; बृहस्पते चयसे इत्स्विराक्म् I.190.5) ; *Indra* and *Brhaspati* are jointly praised also (Nir. VII.10) ; *Brhaspati* is the protector or supporter of the great (बृहस्पति बृहत्तः पाता वा । पालयिता वा—Nir. X.11, and 12 ; having sent the cloud with a dreadful roar, *Brhaspati* drew it out like a cup from a tree, X.68.8).

Brhaspati is the breaker of mountains, the first-born of the seed of *Prajapati*, the traverser of the two worlds (here in the sense of the sun) (1) ; he has conquered the treasures of the enemy, recovered cows from *Panis*, and the special pastures ; he appropriates waters from clouds (3).

In the Aitareya Brahmana, III.34, we have a legend about the seed of Prajapati, the creativity of our Lord ; and how Aditya was born, and how Varuna came into being, and from Varuna, descended Bhṛgu ; and how the Adityas came into being. The coals became the *anghrasas* ; in that, the coals after being quenched blazed forth again, Bṛhaspati came into being. The extinguished coals became black cattle ; the reddened earth ruddy cattles. The ash which was there kept about in diverse forms, the buffalo, the gayal, the antelope, the camel, the ass, and the ruddy animals.

Hymn-74

The deities are Soma and Rudra ; they are the conferrers of happiness upon our bipeds and quadrupeds (1) ; they expel the widespread sickness from our homes (2) ; and keep off *Nirrti* (2) ; they grant medicaments for the ailments of our bodies (3) ; they are invoked for happiness in the world and for liberation from the bonds of Varuna.

2. *Nirrti*. The Vedic references for this word are :

निःश्रुतिः,	<i>nih-rtih</i> ,	I.38.6 ; V.41.17 ; VII.37.7 ; X.11.11 ; 36.2 ; 59.1-4.
निःश्रुतिम्,	<i>nih-rtim</i> ,	1.24.9 ; 164.32 ; VI.74.2 , X.36.4 ; 76.4.
निःश्रुती,	<i>nih-rtih</i> ,	X.114.2.
निःश्रुतीनाम्,	<i>nih-rtinam</i> ,	VIII.24.24.
निःश्रुतेः,	<i>nih-rteh</i> ,	I.117.5 ; VII.58.1 ; 104.9 ; X.18.10 ; 95.14 ; 161.2.
निःश्रुत्या,	<i>nih-rtyah</i> ,	X.165.1
निःश्रुत्यै,	<i>nih, rtyai</i> ,	X.164.1.

The Nir. 1.17 discusses about the use of this word in the *pada-patha* : (Nirṛtya) is either in the oblique or in the genitive case, (so it is written in the *Pada-patha*) as ending in the *visarjaniya* (= nirṛtyah, निरृत्त्या: in the *padapatha*)—दूतो निरृत्त्या इदमा जगाम—(X.165.1)—पञ्चम्यसं श्रेष्ठा वा, पञ्चम्यसं श्रेष्ठा वा । साः कारान्तम् (Nir.I.17) ; परो निरृत्त्या सा चक्षुः (X.164.1).

The Nighantu gives twenty-one synonyms of earth. With reference to them, *nir-rtih* (earth) is so called from giving enjoyment (तत् निरृतिरित्यमणात्) ; the other word *nir-rtih*, which signifies calamity is derived from √रु, to befall ; these two words (i.e. one meaning the earth, and the other meaning calamity) are not to be confused. (रुच्छतेः कृच्छापतिरित्या) (1). As a synonym of earth, we have the passage—स मातुर्गर्भां परितो वीर्यं बहुमज्जा निरृतिमाविदेन—encompassed within the womb of the mother, and multiplying greatly, he entered the earth (I.164.32).

Again we have : "People having many children fall into calamity", say the ascetics. "It refers to the phenomenon of rain," say the etymologists (बहुमजाः कृच्छमापद्यत, इति पारमार्थिकाः ; वयं कर्माणि वैरुन्ताः—Nir.II.8).

Dayananda translates *nir-rtim* as an evil policy or practice inflicting (निरृतिं दुःखप्रदां कुनोति VI.74.2) ; the undesirable movement of wind causing disease (वायुनां रोगकारिका दुःखप्रदा गतिः—I.38.6). The word also means the earth (निरृतेः भूमेः—VII.58.1). Also *calamity*, (पाप्मा वै निरृतिः—S.Br.VII.2.1.1 ; पीडा वै निरृतिः—S.Br.VII.2.1.10).

Nirṛti is *alaksmt*, misfortune and poverty (निरृतिं लक्ष्मी—Sayana).

Hymn-75

For verses 2, 3, 4, 5, 6, 11, 13 and 14 see Nir.IX.17 (2) ; 18 (3), 40 (4), 14 (5), 16 (6), 19 (11), 20 (13) and 15 (14) respectively.

In this hymn, we have several weapons or implements as deities, e.g. armour or *varma* (1) ; bow or *dhanuh* (2) ; string of the bow or *jya* (3) ; the extremities of the bow or *artni* (4), the quiver or *isudhih* (5) ; the charioteer or *Sarathi* (6), reins or *rasmayah* (7) ; horses or *asvah* (7) ; chariot or *ratha* (8) ; the guards of the chariot or *ratha-gopah* (9) ; the arrows or *isavah* (11, 12, 15, 16) ; whip or *pratoda* (13) ; the ward of the fore-arm or *hastaghna* (14). The whole hymn is repeated in the Yajurveda, with the exception of the verses 9 and

15. (Chapter XXIX. 38-51 for the verses 1-14 ; the verse 15 is absent in the *Yajuh* ; the verse 16 as *Yajuh*. XVII.45 ; the verse 17 is XVII. 48 ; the verse 18 as *Yajuh*. XVII.49 ; the verse 19 is again absent.)

1. *Pratikam*, the experiencing one (प्रतीकं प्रतीतिकरम्—*Daya.*) ; the form (प्रतीति रूपं—*Sayana*) ; in front of the army (प्रतीकं प्रतीतिमुखं—*uvata* ; सेनामुखं—*Mahidhara*).

2. *Samadah*, सम्पदः, battles (समदः संग्रामान्—*Daya.* ; *uvata*, *Mahidhara*) ; with exhilaration (समदः प्रत्यन्त मन्वतीः शत्रुसेनास्य—*Sayana*).

Ajlm, the paths, (प्राज्ञि मार्गं—*uvata*, *Mahidhara*) ; the combats, (प्राज्ञि संग्रामं—*Daya.*, Nigh.II.17).

May we win kine with the bow, and with the bow the combat.
May we win dreadful battles with the bow.

Samadah (battle) = सम् + मद् (i.e. eating together) from √मद् to eat ; or सं + मद्: (i.e. raging together) from √मद्, to rage (समदः समथो वातेः, सम्पदो वा मदतेः—*Nir.IX.17*). People devour each other, as it were, in battle (*Durga*).

3. Coming close to the ear, as if desirous of whispering a secret, and embracing its dear friend, this strong ; stretched on the bow and leading us to salvation in battle, utters a low shrill sound like a woman.

Here *jya* (bow string) is derived from to conquer, or from √जि (to conquer, cl.ix) or it is so called because it causes arrows to fly quickly (ज्या जयते र्वा । जिगते र्वा । प्रजावती वृणीति वा—*Nir.IX.17-18*).

Samane, in the battle (समने संग्रामे—*Nir.IX.18*).

4. Approaching each other like women of the same mind, they bear (arrows) in their lap as a mother does a son. May these quivering ends of the bow, having a mutual understanding, drive away the enemy, the unfriendly people.

Artai, the ends of the bow (भ्रातृर्णो) are so called because they send forth arrows, or they are made of wood, or they never fail (भ्रातृर्णो भ्रातृण्यो वा । वरुण्यो वा । अरिरुण्यो वा—*Nir.IX.39-40*).

5. The father of many (daughters) and whose sons are many, clangs and clashes, having reached the field of battle. Slung on the back, the quiver, when hurled forth, conquers strifes and all the hostile armies.

The father of many daughters and sons is with reference to arrows. When exposed it smiles as it were. Or it is an onomatopoeic word (बहूनां पिता बहुस्य पुत्र इतीधूनधित्येव । प्रत्ययत इपाया विद्यमानः । शब्दानुकरणं वा ।

Isudhīb, quiver, is the receptacle of arrows. (इधुधिरिष्णां निधानं—*Nir.* IX. 13).

Sankah, strife ; it is derived from √सच्, to suffer, or from √ह, to scatter, preceded by the preposition सम्, (*sam*). (सङ्काः सवहेः, संपूर्वाद् वा किरतेः—*Nir.* IX. 14. Also संकाः, सह कायन्ति शब्दापन्त इति संकाः—*Sayana* ; संकाः संशान्—*Daya* ; *Nigh.* II. 17.

6. Seated on the car, a skilful charioteer guides his steeds in front of him to whatever place he likes. Admire the greatness of the bridles. From behind, the reins give direction to the mind.

Abhisavah, bridles ; reins (reins penetrate actions, मभीसवीर्यमधुक्ते कर्मणि—*Nir.* III. 9 ; See X. 94. 7—इशाभीशुभ्यः ; मभीशूनां रश्मीनाम्—*Sayana* ; arms, मभीशूनां बाहुनां—*Daya*).

Rasmayah, rays ; reins (रस्मयः किरणाः—*Daya* ; रस्मयः सस्वयीयांशो व्याप्य वर्तमानाः पाशाः—*Sayana*).

11. She wears a beautiful wing. Deer is her tooth. When hurled, she flies girt with cow-phlegm. May the arrows grant us protection there where men run to and fro. (*Nir.* IX. 19).

She wears a beautiful wing is with reference to the swift feathers of arrows. Her tooth is made of the horn of deer (*mrga*). Or else it is derived from √शृग्, to pursue (शृगमयोऽस्यादन्तः । शृगवतेर्वा—*Nir.* IX. 19).

Gobhīb, from a substance obtained from cow. It also means skin and phlegm (अपापि चर्बं च श्लेष्मा च—*Nir.* II. 5 ; गोभिः सन्नद्धो बहिर्भीषयस्त्व । thou art girded round with skin and phlegm, be strong. VI. 47. 26) (गोभिः गोविकारैः स्नादुभिः । अथवा गीरिति अपा नाम ; c.f. वृक्षेवृक्षे नियता भीषयद् गोः—X. 27. 22—*Sayana*).

Isu, arrows, is derived from √ इप्, meaning to go (or to kill) (इप्सुरीपतेर्गति कर्मणा (वधकर्मणा वा)—Nir.IX.18-19).

13. They strike ~~the~~ thighs and deal blows on their buttocks. O lashing rod, impel sagacious horses in battles. They strike their thighs, i.e. their moving thigh bones (मास्रन्ति सानून्मेवां सरणानि संकीर्ति—Nir. IX.20.) The word *Sakthi* is derived from √ कृप्, to be united, the body is fixed in it. And they deal blows on their buttocks.

Jaghanam, buttock, is derived from the verb *jaghanya*, (जङ्घन्त्ये) to strike repeatedly (जघनं जङ्घन्त्ये:—Nir.IX.20).

Asvajani, the lashing rod (अश्वजनि शस्त्रानां क्षेपि कश्च यथा त्वया—*Sayana*; अश्वजानां प्रक्षेपि—*Daya*).

Kasha—Lashing rod is also called *whip* (कण), which is so called because it reveals (प्रकाशयति) danger to the horse (अश्वजानो कश्चेत्याहुः । कणा प्रकाशयति यदमश्वाय) Or else, it is derived from √ कृप्, to drag on account of being small (कृपयतेवाङ्मलान्) Further speech is called *kasa* (कसा), because it reveals meanings, or it rests in space (वाक्पुनः प्रकाशयत्यर्थान् । छन्त्या ।), or it is derived from √ कृष्, to make a noise (कोणतेषां)—Nir.IX.19.

14. Like a serpent, it encompasses the arm with its coils, protecting it from the impact of the bowstring. May the manly handguard, learned in all expedients, well protect the man from all sides.

Hastaghna, hand-guard, a shield, the guard of the forearm, हस्तघ्नः; it is so called because it is held firmly on the hand (हस्तघ्नो हस्ते हस्यते—Nir. IX.14 ; हस्तं हस्तसमीपे वृत्तिनि प्रकोष्ठे स्थितः सन् ज्यवा हस्यते इति हस्तघ्नः—*Sayana*).

Puman, 'man : the word is derived from √ पुंस्, to crush (पुमान् पुंस्यमाश्रयति । पुंस्येर्वा—Nir.IX.15 : पुमान् गौर्यपोषेतः स्वयं पुमांसं धन्विनम्—*Sayana*).

15. *Alakta*, mixed with poison (मासाक्ता मासेन विषेण दिग्वा युक्ता—*Daya*; मासेन विषेण यक्ता—*Sayana*).

Ruru-sirsi, the one having the head of the type of the head of a deer *ruru*, (रुरुसिर्गति रुरुः शिर इव शिरा यथाः वा—*Daya*); the point of the arrow (रुरुसिर्गति रुरुः शिर इव शिरा यथाः वा—*Daya*); the point of the arrow (रुरुसिर्गति रुरुः शिर इव शिरा यथाः वा—*Daya*).

Parjanya-retase, the one whose seed or semen is *parjanya* ; the stem of the arrow formed of the *sara* (सर), reed or grass, growing in the rainy season (पर्जन्य रेतसे । पर्जन्यो रेतो यस्याः सा पर्जन्यरेताः । तस्य पर्जन्यस्य मृतायै । सर-काण्डस्य पर्जन्य-जन्यत्वात्—*Sayana*).

Retas is also water (Nigh.I.12).

17. **Kumarah visikhabh-iva**, the one with shaven head and like the one without the tuft or lock of hair left after shaving : like shaven-headed boys (कुमाराः कृत्तपूराकर्णयः विमिषाइन मिषारहिता इव—*Daya* ; कुमारा मुण्डिता इव—*Sayana*).

18. **Marmani**, the tender or vital parts, susceptible to injury (मर्मणि शरीरस्याञ्जीवन हेतुनवयवान्—*Daya* ; येषु स्थानेषु विदः सद्योन्नयते तानि मर्मणि—*Sayana*).

Varmana, with armour (वर्मण कवचेन—*Sayana* ; *Daya*).

19. **Svab**, a relative ; a blood relation (स्वः स्वकीयः—*Daya* ; ज्ञातिः—*Sayana*).

Aranah, unfriendly (ऋणः मरमपायः—*Sayana*) ; one who is not prepared to put up a fight (सह्यमान रहितो यथावत् सह्यमानं न करोति—*Daya*).

Nistyah, a distant one ; a stranger (निष्ठ्यः बन्धेन वचितुं योग्यो दूरस्थः सन्—*Daya* ; किमेषूतो दूरे स्थितेः—*Sayana*).